THE

NEW TESTAMENT

OF OUR

LORD and SAVIOUR

JESUS CHRIST.

The CONTENTS of this facred BOOK are,

HISTORICAL.

St. MATTHEW
St. MARK
St. LUKE
St. JOHN
The ACTS

EPISTOLARY.

ROMANS
1 CORINTHIANS
2 CORINTHIANS
GALATIANS
EPHESIANS
PHILIPPIANS
COLOSSIANS
1 THESSALONIANS
2 THESSALONIANS
1 TIMOTHY
2 TIMOTHY
TITUS
PHILEMON
HEBREWS
St. JAMES
1 PETER
2 PETER
1 JOHN
2 JOHN
3 JOHN
JUDE

PROPHETICAL.

REVELATION

A

NEW TRANSLATION

OF THE

NEW TESTAMENT

OF OUR

LORD and SAVIOUR

JESUS CHRIST.

Extracted from the

PARAPHRASE

Of the late

PHILIP DODDRIDGE, D.D.

And carefully revised.

WITH AN

INTRODUCTION and NOTES.

VOL. I.

LONDON,

Printed for J. RIVINGTON, W. JOHNSTON,
R. BALDWIN, and C. RIVINGTON.

MDCCLXV.

THE

CONFESSION

OF A

FREE-THINKER.

" I Will confeſs to you, that the majeſty of the
" SCRIPTURES ſtrikes me with admiration, as
" the purity of the GOSPEL hath its influence
" on my heart. Peruſe the works of our Philoſophers
" with all their pomp of diction: how mean, how con-
" temptible are they, compared with the Scripture!
" Is it poſſible that a book, at once ſo ſimple and
" ſublime, ſhould be merely the work of man? Is
" it poſſible that the ſacred perſonage, whoſe hiſtory
" it contains, ſhould be himſelf a mere man? Do
" we find that he aſſumed the tone of an enthuſiaſt
" or ambitious ſectary? What ſweetneſs, what pu-
" rity in his manners? What an affecting graceful-
" neſs in his delivery? What ſublimity in his
" maxims! What profound wiſdom in his diſ-
" courſes! What preſence of mind, what ſubtilty,
" what truth in his replies! How great the com-
" mand over his paſſions! Where is the man, where
" the Philoſopher, who could ſo live, and ſo die,
" without weakneſs, and without oſtentation? When
" Plato deſcribed his imaginary good man loaded
" with all the ſhame of guilt, yet meriting the
" higheſt rewards of virtue, he deſcribes exactly
" the character of JESUS CHRIST: the reſemblance
" was ſo ſtriking, that all the Fathers perceived it.
" What prepoſſeſſion, what blindneſs muſt it be,
" to compare the ſon of Sophroniſcus * to the ſon

* SOCRATES.

" of MARY? What an infinite diſproportion there
" is between them? SOCRATES dying without pain
" or ignominy, eaſily ſupported his character to
" the laſt; and if his death, however eaſy, had
" not crowned his life, it might have been doubted
" whether Socrates, with all his wiſdom, was any
" thing more than a vain ſophiſt. He invented, it is
" ſaid, the theory of morals. Others, however,
" had before put them in practice; he had only to
" ſay therefore what they had done, and to reduce
" their examples to precepts. Ariſtides had been
" JUST before Socrates defined JUSTICE; Leonidas
" had given up his life for his country before So-
" crates declared Patriotiſm to be a duty; the Spar-
" tans were a ſober people before Socrates recom-
" mended Sobriety; before he had even defined
" Virtue Greece abounded in virtuous men. But
" where could JESUS learn, among his competitors,
" that pure and ſublime morality, of which he only
" hath given us both precept and example. The
" greateſt wiſdom was made known amidſt the moſt
" bigotted fanaticiſm, and the ſimplicity of the moſt
" heroic virtues did honour to the vileſt people on
" earth. The death of Socrates, peaceably philo-
" ſophiſing with his friends, appears the moſt agree-
" able that could be wiſhed for; that of JESUS, ex-
" piring in the midſt of agoniſing pains, abuſed, in-
" ſulted, and accuſed by a whole nation, is the moſt
" horrible that could be feared. Socrates in receiv-
" ing the cup of poiſon, bleſſed indeed the weeping
" executioner who adminiſtered it; but JESUS, in
" the midſt of excruciating tortures, prayed for his
" mercileſs tormentors. Yes, if the life and death
" of Socrates were thoſe of a Sage, the life and
" death of JESUS are thoſe of a God. Shall we
" ſuppoſe the Evangelic Hiſtory a mere fiction? In-
" deed, my friend, it bears not the marks of fic-
" tion; on the contrary, the hiſtory of Socrates,
" which no body preſumes to doubt, is not ſo well

" atteſted

" atteſted as that of JESUS CHRIST. Such a ſup-
" poſition, in fact, only ſhifts the difficulty with-
" out obviating it: It is more inconceivable that a
" number of perſons ſhould agree to write ſuch a
" hiſtory, than that one only ſhould furniſh the ſub-
" ject of it. The Jewiſh authors were incapable of
" the diction, and ſtrangers to the morality con-
" tained in the Goſpel, the marks of whoſe truth
" are ſo ſtriking and inimitable, that the Inventor
" would be a more aſtoniſhing character than the
" Hero."

J. J. ROUSSEAU *.

[* See his Letter to the Archbiſhop of Paris, Eng. Lond. 1763, 12mo, p. 63.]

" WHOEVER would attain to a true know-
" ledge of the Chriſtian Religion in the full
" and juſt extent of it, let him ſtudy the Holy Scrip-
" tures, eſpecially the NEW TESTAMENT, wherein
" are contained the words of eternal life: It has
" God for its author, Salvation for its end, and
" Truth without any mixture of error for its
" matter."

LOCKE.

PRE-

PREFACE.

OUR common Tranſlation of the HOLY SCRIPTURES *is allowed by capable judges to be one of the beſt ever publiſhed: but as it is now near a century and half ſince it was compoſed, innumerable diſcoveries and improvements have been made in ſacred criticiſm, which if applied to the holy writings, would give them to the world with new ſplendor. It were therefore to be wiſhed that our Governors in church and ſtate would favour us with a New Verſion of the ſcriptures with all poſſible improvements; — expreſſing the ſenſe of the inſpired writers with the greateſt perſpicuity and exactneſs;—conveying their ſpirit and manner with the utmoſt energy;—and ſetting off their matter and ſubject with moſt noble ſimplicity and apoſtolic plainneſs. Till this is undertaken under the patronage of ſupreme authority, it will be an uſeful attempt in private Divines to ſupply the defect, and to give us improved verſions of this moſt important of all books. Indeed the world ſeems at this time to be ſenſible of the neceſſity of a* NEW TRANSLATION *of the ſcriptures, if we may judge from the many attempts of this kind which late writers have offered to the world. The great uſe, theſe gentlemen have made of Dr.* DODDRIDGE's *labours, ſome with little, and others with no acknowledgment, induced the Proprietors to give the doctor's verſion in a ſmall detached work, and it is accordingly here preſented to the public.*

The Doctor's great learning, ingenuity, and candour, have recommended his FAMILY EXPOSITOR *to Chriſ-*

tians of all denominations: and it is hoped this small, but most important extract from it, will be received with equal favour and indulgence. To such as cannot reach the price of the larger work this will be a cheap and valuable abridgment, and to such as are possessed of that excellent commentary, this will be an useful Vade-Mecum for the pocket. The author was known to have bestowed a whole life of unremitted study on the sacred writings of the New Testament. And the reader has here, at an easy price, the grand result and choicest fruit of all his labours.

It was intended to have given the doctor's Version simply without the least alteration; but as that Version was every where interwoven with his Paraphrase, for the sake of which it seemed chiefly to be composed, it was found when separated, to stand in need of some revisal. It has accordingly been compared with the original; and such few transpositions and alterations made, as it was judged the author would have adopted, had he published it in this separate state himself.—Some few passages indeed have been rendered anew from later discoveries and illustrations: and if once or twice a different sense has been espoused, from that given by the original author, it has proceeded from that principle, which he professed and recommended in all his writings—a sincere love of TRUTH; *which in some disputable points, will ever appear in a different light to different minds. However, in the above cases the original rendering is fairly represented in the margin. If this excellent Version is liable to any objection, it is, that the author too frequently deviates from the common translation without necessity: but this will be excused, when it is considered that it was intended to accompany that translation, and was purposely varied as much as possible, to give the Reader the fuller insight into the original. As this intention was no longer pursued, the common translation is in some few passages restored, and*

would

would doubtleſs have been ſo oftener, had the author publiſhed his verſion himſelf.

To repreſent the ſenſe of the ſacred writers with the utmoſt advantage, we have thrown out the modern diviſion of Chapters and Verſes, and have endeavoured to print the text with claſſic elegance. It is well known that theſe are only a barbarous innovation, and almoſt every where disjoint or confound the ſenſe. The more judicious Breaks of the learned BENGELIUS *have been generally, though not implicitly, adopted. Yet for the ſake of reference, every fifth Verſe is numbered in the margin: and the beginning of each Chapter is denoted by an ☩, while its number may be ſeen at the top of the page.—The reader is alſo deſired to obſerve that the words added to compleat the ſenſe of the* Original, *are included between two inverted 'commas.'*

The Tranſlation is accompanied with a few ſhort marginal NOTES, *ſometimes explanatory of the more difficult paſſages, at other times critical, repreſenting the different ſenſes of the original. Theſe are by no means intended for a perfect commentary: but the reader is referred for fuller ſatisfaction, to the* FAMILY EXPOSITOR. *Such Notes as have no name, nor initial letter ſubjoined, are generally extracted from that larger work: the others are given from various authors, and are thus diſtinguiſhed,*

B. *denotes Mr.* BOWYER's *curious Greek Teſtament, 2 vols. 12mo, 1763, with conjectural emendations.*

C. *Dr.* SAM. CLARKE.

D. *our author Dr.* DODDRIDGE.

H. *Dr.* HAMMOND.

L. *Mr.* LOCKE.

W. *Dr.* WHITBY.

Perhaps it is needleſs to add, that MS. *ſignifies* Manuſcript, MSS. Manuſcripts, Gr. Greek, *and* Orig. Original.

Laſtly, to render this little work truly compleat, in the following INTRODUCTION *an account is given of*

each book, its contents, its author, the time, place and occaſion on which it was written This, which is intended for a Key to this ſacred Treaſury of divine truths, will be found the more uſeful, as great light has been thrown on this ſubject ſince the death of our author Dr. Doddridge; and therefore in compiling it, beſides his prefaces in the FAMILY EXPOSITOR, *recourſe has been had to the late valuable labours of M.* MICHAELIS, *Dr.* LARDNER *and Dr.* OWEN: *at the ſame time the works of* DUPIN, BENGELIUS, PYLE, HAMMOND, *and other Commentators have been occaſionally conſulted.*

INTRO-

INTRODUCTION.

THE Greek title which the Chriſtian Church anciently gave to this divine book, is commonly tranſlated THE NEW TESTAMENT: but more properly ſignifies THE NEW COVENANT; that is, "A "book containing the terms of the new covenant between "God and man."

The Greek word ΔΙΑΘΗΚΗ ſhould rather be rendered COVENANT, than TESTAMENT or WILL, both becauſe that is evidently its more uſual ſignification, and becauſe the OLD COVENANT, to which the NEW is oppoſed, cannot with any propriety be called a TESTAMENT, with reference to the "Death of any teſtator," which is the idea chiefly inſiſted on by thoſe who would retain our common verſion here *.

However the common title of NEW TESTAMENT, though leſs exact, implies "The book wherein the chriſtian's in-"heritance is ſealed to him, as to a ſon and heir of God; "and wherein the death of Chriſt, as a teſtator (Heb. ix. "16, 17.) is related at large, &c."

This ſacred volume conſiſts of GOSPELS, The ACTS, EPISTLES, and REVELATION.

THE GOSPELS.

GOSPEL is a tranſlation of the Greek Ευαγγελιον, which ſignifies any Good meſſage or tidings.—Our Engliſh word is derived from the old Saxon God-ſpel, which ſignifies the ſame thing, being literally GOOD-SPEECH, or GOOD-NEWS.

This title is at preſent applied to ſignify the "Hiſtory "of Chriſt's preaching and miracles:" as being the moſt joyful tidings fallen man can receive.

The GOSPEL according to MATTHEW, MARK, LUKE, JOHN, is "The hiſtory of Jeſus Chriſt written by thoſe "evangeliſts."

* Vid. Fam. Expoſ. vol. ii. p. 458. vol. vi. p. 78.

INTRODUCTION.

The Times when the four Goſpels were written are not exactly known, and learned men have entertained different opinions on this ſubject.

An ingenious writer * has lately propoſed the following Chronological Table, according to which he thinks they ſhould be arranged, and dated.

A SCHEME

" Of the times, places, and occaſions of writing the four " GOSPELS, according to Dr. OWEN."

Goſpels.	Place.	Ann. Dom.
St. MATTHEW's	at JERUSALEM	about XXXVIII.
For the uſe of the Jewiſh converts.		
St. LUKE's	at CORINTH	about LIII.
For the uſe of the Gentile converts.		
St. MARK's	at ROME	about LXIII.
For the uſe of Chriſtians at large.		
St. JOHN's	at EPHESUS	about LXIX.
To confute the Cerinthian and other hereſies.		

Theſe four Goſpels form one complete SYSTEM OF DIVINITY; and if we read them in the order they are here placed, this ingenious Writer thinks we ſhall find them improving on one another, and yet all conſpiring to one end —a perfect repreſentation of revealed Religion.

It has been a current opinion among divines that the three firſt evangeliſts (more eſpecially St. Mark and Luke) had not ſeen each other's goſpels when they wrote; but Dr. Owen ſeems to have placed it beyond a doubt, that St. LUKE by his quotations referred his reader to the goſpel of St. MATTHEW; that St. MARK again referred to both the former; and all three were approved by St. JOHN, who ſupplied ſome things omitted by all. Thus each of them, either by the addition of facts—explanation of terms —or confirmation of doctrine, contributed ſomething to the common ſtock and inſtruction of chriſtians.

The

* Dr. Owen. See his Obſervations on the Four Goſpels, 1764, 8vo.

The GOSPEL according to St. MATTHEW

———WAS written by that evangeliſt, whoſe profeſſion and call to the apoſtolic office are recorded by himſelf, in chap. ix. ver. 9. of his goſpel. Beſides his name of MATTHEW, he was called alſo LEVI, ſon of ALPHEUS, (probably not that ALPHEUS, who was the father of James.) He was by profeſſion a publican, or toll-gatherer under the Romans: which gainful employment he chearfully quitted to attend on Chriſt.

St. MATTHEW's goſpel is univerſally allowed to have been written before the other three, but in what year, is not agreed. The learned author of the SCHEME above-given, is for dating it ſo early as the year of Chriſt 38: Mr. Michaelis and moſt other critics think it could not be written before the year 61 *. At each of theſe periods the Chriſtian church was labouring under a heavy perſecution, and would derive great conſolation and ſupport from this ſacred narrative, which was chiefly intended for the uſe of the Jews in Paleſtine, with a view to confirm thoſe who believed, and to convert if poſſible thoſe who believed not. That St. Matthew wrote principally with a view to his own countrymen, appears from his inſerting ſo many diſcourſes levelled againſt the Jewiſh errors and ſuperſtitions, as well as his frequent alluſions to Jewiſh cuſtoms and opinions.

As he wrote in a time of perſecution, he gives to the Chriſtians many uſeful leſſons to comfort them in their ſufferings: at the ſame time he offers many conſiderations to the perſecuting Jews, to moderate their rage, to win them over to the goſpel, or at leaſt deter them from their cruel proceedings.

This evangeliſt is ſaid by ſome ancient writers to have written his goſpel originally in Hebrew, (or Syriac) out of which it was early tranſlated, either by himſelf or ſome apoſtolic perſon into Greek, which was at that time the more univerſal language. But whether our preſent Greek copy was a verſion, or the original, it is allowed on all hands to be authentic, having been received as ſuch by the chriſtian church in all ages, and many paſſages of it having been incorporated into the goſpels St. Mark and St. Luke, as the ingenious Dr. Owen has evidently ſhown.

The

* See this ſtrongly urged in Dr. Lardner's Supplement, vol. i. chap. 5.

The GOSPEL according to St. MARK

——Is univerſally allowed to have been written by that MARK, whom St. Peter calls his SON (1 Pet. v. 13. i. e. his convert, or at leaſt his aſſiſtant in the miniſterial work. It has been doubted, whether he is the ſame with JOHN MARK mentioned in the Acts (xii. 12, 25. xiii. 13 xv. 36—40.) and in ſome of St. Paul's epiſtles (Col. iv 10. Philem. 24.) However it is now the moſt general opinion that they are both the ſame perſon: that his Jewiſh name was JOHN, and MARK a ſurname aſſumed by him when he travelled among the heathens *.

It is however agreed that MARK the evangeliſt was the intimate companion of the apoſtle PETER; under whoſe inſtruction he is ſaid to have written his goſpel, probably receiving at different times hiſtorical facts from him; of which he has formed a clear, conciſe and well-connected narrative.

It deſerves attention, if St. MARK's goſpel was reviewed by St. Peter (as ſome of the ancients affirm †) that the aggravations attending St. Peter's denial of our Lord are more ſtrongly repreſented by St. MARK, than by any other evangeliſt: which in that caſe was probably done by St Peter's own peculiar direction, and may be regarded as a genuine proof of his deep humiliation and repentance.

St. MARK had St. MATTHEW's goſpel before him when he wrote, as evidently appears on comparing both together; for there is almoſt a continual ſameneſs in their words and phraſes. The learned author of the OBSERVATIONS ‡, thinks, that he alſo wrote after St. LUKE: It is however certain, that he has many paſſages literally the ſame with thoſe of the latter. St. Matthew's goſpel being written for the Jewiſh converts, and that of St. Luke for thoſe of Gentile origin; this Writer ſuppoſes that St. MARK wrote his goſpel for the uſe of the chriſtian church at large, giving a ſimple and compendious hiſtory, without the peculiarities of the two others.

The ancients affirm that St. MARK wrote his goſpel at Rome, for the uſe of the chriſtian converts there; indeed that it was intended for the uſe of foreigners appears from many

* Vid. Michaelis, Lardner. apud Euſeb. l. ii. c. 15.

† Clemens Alexand.

‡ Dr. Owen.

many internal proofs: thus he omits ſuch parts of St. Matthew's narrative as might be principally intended for the Jews; as the genealogy of Chriſt; the maſſacre of the children; JESUS's being born at Bethlehem according to the prophets; our Lord's ſermon on the mount, to expoſe the Phariſaical gloſſes and traditions; and moſt of the quotations of prophecies from the Old Teſtament. Again he adds ſome things to make his hiſtory underſtood by ſtrangers: thus he explains what was meant by "polluted hands," in chap. vii. 2. and in the following verſes deſcribes ſome of the Jewiſh cuſtoms, which would have been unneceſſary in Judea.—Other inſtances of the ſame kind will occur to the reader.

The date of this goſpel is not certainly agreed on by learned men, but Dr. Owen concludes from ſome particular proofs, that it was compoſed about the ninth year of Nero, A. D. 62, or 63, when the church laboured under that grievous perſecution, wherein St. Paul and St. Peter ſuffered martyrdom, and when chriſtians wanted every help that could contribute to their comfort and ſupport. It was written (like the other ſcriptures of the New Teſtament) in Greek; which language was extremely current at that time in Rome.

The GOSPEL according to St. LUKE

——Is generally believed to have been written by that LUKE, whom St. Paul ſtiles "the beloved phyſician," (Col. iv. 14.) and ſpeaks of as his fellow-labourer (Philem. ver. 24.) who was with him at Rome, when he wrote his epiſtles to the Coloſſians and Philemon, and again afterwards when he wrote his ſecond epiſtle to Timothy (2 Tim. iv. 11.) and in conſequence of this attendance on St. Paul, an ancient writer * ſays, St. Luke committed to writing the goſpel which was preached by that apoſtle among the Gentiles.

Some of the ancient writers have delivered that St. Luke was one of the ſeventy diſciples ſent out by Chriſt; which, if true, will account for his having recorded that tranſaction, rather than any of the other evangeliſts: however this ſeems to claſh with Col. iv. 10, 11, 14. whence it is moſt commonly inferred that he was a Gentile.

St.

* Iræneus. See Lardner, vol. i. p. 214.

The GOSPEL according to St. MARK

——Is universally allowed to have been written by that MARK, whom St. Peter calls his SON (1 Pet. v. 13.) i. e. his convert, or at least his assistant in the ministerial work. It has been doubted, whether he is the same with JOHN MARK mentioned in the Acts (xii. 12, 25. xiii. 13. xv. 36—40.) and in some of St. Paul's epistles (Col. iv. 10. Philem. 24.) However it is now the most general opinion that they are both the same person: that his Jewish name was JOHN, and MARK a surname assumed by him, when he travelled among the heathens *.

It is however agreed that MARK the evangelist was the intimate companion of the apostle PETER; under whose instruction he is said to have written his gospel, probably receiving at different times historical facts from him; of which he has formed a clear, concise and well-connected narrative.

It deserves attention, if St. MARK's gospel was reviewed by St. Peter (as some of the ancients affirm †) that the aggravations attending St. Peter's denial of our Lord are more strongly represented by St. MARK, than by any other evangelist: which in that case was probably done by St. Peter's own peculiar direction, and may be regarded as a genuine proof of his deep humiliation and repentance.

St. MARK had St. MATTHEW's gospel before him when he wrote, as evidently appears on comparing both together; for there is almost a continual sameness in their words and phrases. The learned author of the OBSERVATIONS ‡, thinks, that he also wrote after St. LUKE: It is however certain, that he has many passages literally the same with those of the latter. St. Matthew's gospel being written for the Jewish converts, and that of St. Luke for those of Gentile origin; this Writer supposes that St. MARK wrote his gospel for the use of the christian church at large, giving a simple and compendious history, without the peculiarities of the two others.

The ancients affirm that St. MARK wrote his gospel at Rome, for the use of the christian converts there; indeed that it was intended for the use of foreigners appears from many

* Vid. Michaelis, Lardner.

† Clemens Alexand. apud Euseb. l. ii. c. 15.

‡ Dr. Owen.

many internal proofs: thus he omits such parts of St. Matthew's narrative as might be principally intended for the Jews; as the genealogy of Christ; the massacre of the children; JESUS's being born at Bethlehem according to the prophets; our Lord's sermon on the mount, to expose the Pharisaical glosses and traditions; and most of the quotations of prophecies from the Old Testament. Again he adds some things to make his history understood by strangers: thus he explains what was meant by "polluted hands," in chap. vii. 2. and in the following verses describes some of the Jewish customs, which would have been unnecessary in Judea.—Other instances of the same kind will occur to the reader.

The date of this gospel is not certainly agreed on by learned men, but Dr. Owen concludes from some particular proofs, that it was composed about the ninth year of Nero, A. D. 62, or 63, when the church laboured under that grievous persecution, wherein St. Paul and St. Peter suffered martyrdom, and when christians wanted every help that could contribute to their comfort and support. It was written (like the other scriptures of the New Testament) in Greek; which language was extremely current at that time in Rome.

The GOSPEL according to St. LUKE

——Is generally believed to have been written by that LUKE, whom St. Paul stiles "the beloved physician," (Col. iv. 14.) and speaks of as his fellow-labourer (Philem. ver. 24.) who was with him at Rome, when he wrote his epistles to the Colossians and Philemon, and again afterwards when he wrote his second epistle to Timothy (2 Tim. iv. 11.) and in consequence of this attendance on St. Paul, an ancient writer * says, St. Luke committed to writing the gospel which was preached by that apostle among the Gentiles.

Some of the ancient writers have delivered that St. Luke was one of the seventy disciples sent out by Christ; which, if true, will account for his having recorded that transaction, rather than any of the other evangelists: however this seems to clash with Col. iv. 10, 11, 14. whence it is most commonly inferred that he was a Gentile.

St.

* Irænæus. See Lardner, vol. i. p. 214.

St. LUKE has been generally thought to have written after St. MATTHEW and St. MARK: but the ingenious author of the Chronological Table given above * hath (as we have ſeen) propoſed a different arrangement. He finds reaſon to date this goſpel about A. D. 53, in the thirteenth year of the emperor Claudius, when this evangeliſt attended St. Paul in his journey through Achaia and Bæotia; for there St. Jerom affirmed it to have been written: though other writers place its publication at Alexandria in Egypt, ten years later.

As St. MATTHEW chiefly adapted his goſpel to the caſe and ſituation of the church in Judea; ſo St. LUKE is thought to have written his narrative of our Saviour's life and miracles, more immediately for the uſe of the chriſtian church planted among the Gentiles. For this reaſon, as he wrote for ſuch as lived at a diſtance from Judea, and were ignorant of the tranſactions that had happened there, it was neceſſary for him to mention many particulars, and clear up many obſcurities, which would not have been needful if writing to the Jews. Thus he begins his hiſtory at an earlier period than the other evangeliſts, and is more exact in aſcertaining times and places, &c.

The general plan of his goſpel is much the ſame with that of St. Matthew: the churches for whoſe benefit St. Luke wrote being perſecuted much in the ſame manner by the Gentiles, as thoſe of Judea were by the Jews. Accordingly St. Luke like St. Matthew, produces ſuch facts and diſcourſes of their bleſſed maſter, as had a tendency to comfort and encourage the poor chriſtian ſufferers on the one hand, and to appeaſe and convert their perſecutors on the other.

St. Luke wrote both his Goſpel and Acts at the requeſt of an eminent convert named THEOPHILUS. That this was the name of a particular perſon, and not, as ſome have thought, a general title applicable to every chriſtian as a LOVER OF GOD, is abundantly proved by learned men. What his rank in life was we do not certainly know; but it ſeems to have been conſiderable: for ΚΡΑΤΙΣΤΕ was then, as EXCELLENCY among us is now, a title of honour and reſpect uſual in addreſſing noble perſonages. See Acts xxiii. 26. xxiv. 3. xxvi. 25.

The

* Dr. Owen.

The GOSPEL according to St. JOHN

———WAS written by that beloved diſciple who is ſaid by ancient writers to have been nearly related to our Saviour, and who was honoured by him with many peculiar marks of his confidence and friendſhip.—This evangeliſt, who is thought to have been at firſt a diſciple of John the Baptiſt, was a native of Galilee, the younger brother of James. His call is deſcribed in Matt. iv. 21. He is thought by the ancients to have been far the youngeſt of all the apoſtles, being under thirty years of age, when firſt called by his bleſſed maſter: he is ſuppoſed to have lived above ſeventy years after our Saviour's death, and to have died above a hundred years old in the reign of Trajan. Many particular marks of confidence and eſteem conferred upon him by Chriſt are recorded in the New Teſtament: ſee particularly, John xiii. 23, 24. xix. 26, 27, &c.

He is thought to have continued in Judea till the death of the bleſſed Virgin, or about fifteen years after Chriſt's aſcenſion: he then preached the goſpel in Aſia, where he founded the ſeven churches ſo often mentioned in his REVELATION; but his chief reſidence was at Epheſus, where he is ſaid to have written his goſpel, at the requeſt of the Aſian biſhops and embaſſadors from the ſeveral churches. He is thought to have had two ends in writing this divine narrative: ONE was to obviate ſome early hereſies, which began to ſpring up in the chriſtian church, particularly thoſe of Cerinthus, Ebion, and others, who began to deny Chriſt's divinity, or that he had any exiſtence before his incarnation, &c. for this reaſon St. John is ſo expreſs and copious on this ſubject; and ſhows that there is one God, who by Chriſt "his Word" made all things; that the Creator and Father of our Lord were not, as they pretended, diſtinct beings, &c. The OTHER end he had in view was, to ſupply thoſe paſſages of the evangelical hiſtory which the other ſacred writers had omitted: principally inſiſting upon the acts of Chriſt from the firſt commencing of his miniſtry to the death of John the Baptiſt, &c.—An eminent critic * alſo thinks that St. John particularly collected ſuch diſcourſes and miracles of our Lord, as might confirm the

* Michaelis.

the doctrines laid down at the beginning of the first chapter: and that he delivers the proofs of those doctrines in an historical manner, from chap. i. 19. to chap. xx. 29. affording counter-positions to the tenets of Cerinthus and other heretics.

The date of St. JOHN's gospel is by some ancient writers brought down so low as the year of Christ 97: but others have placed it in an earlier period; and the opinion of the most judicious critics * now is, that it was written before the destruction of Jerusalem on the one hand, which happened A. D. 70, (as is inferred from ch. v. 2. "There "is at Jerusalem," &c.) and yet on the other hand after St. Peter's martyrdom, which is dated in A. D. 68, (inferred from ch. xxi. 18, 19. where that apostle's crucifixion seems referred to) this necessarily confines the date to about the year 69; in which year one of the ancients affirms it was composed.

Whichever computation we adopt, St. JOHN is allowed to have compleated the evangelical history, to have ratified and confirmed the former gospels, and to have set his seal to the evangelical canon.

The ACTS of the APOSTLES

———APPROVES itself to have been written by St. LUKE, being addressed to the same THEOPHILUS to whom he had dedicated his gospel, to which he also expressly refers him. This is evidently a second part or continuation of St. Luke's Gospel, and was anciently considered as such, which is probably the reason why the author's name is not prefixed to the ACTS in ancient MSS. as it is to his GOSPEL.

The Gospel is his first book; the Acts his second: the one contains the miracles of Jesus Christ; the other those of the Holy Ghost: in the former he wrote from the relation of others; in this from his own personal observation. It is intitled THE ACTS, &c. because it relates what the apostles did at Jerusalem and in Judea after Christ's ascension. It relates their history till the time of their being dispersed through the several provinces to preach the gospel: and afterwards carries on the travels and acts of St. Paul till he was carried prisoner to Rome in the reign of Nero.

* See Michaelis, Lardner, Owen.

Nero. In it we read of the birth and infancy of the church in Judea; in what manner the light of the goſpel was firſt communicated to the Gentiles, and how it was carried by St. Peter and St. Paul into the moſt remote countries. There is no mention made of the voyages and travels of any of the other apoſtles, becauſe St. Luke was not an eye-witneſs of their labours, and was not informed of them by his maſter St. Paul.

He is judged to have penned it about the time that the hiſtory of it ceaſes, or ſoon after; that is, towards the end of the two years that St. Paul was ſuffered to reſide at Rome in his own hired houſe, about A. D. 63. So that he probably wrote it at Rome, and publiſhed it there, or according to ſome ancient MSS. at Alexandria in Egypt, whither he went as ſoon as he left Rome.

In this ſhort hiſtory of the church for the firſt thirty years after Chriſt, the author ſeems to have had two great important ends in view, viz.

1. To deliver an authentic account of the deſcent and effuſion of the Holy Spirit on the apoſtles, and of the miracles firſt wrought at the eſtabliſhment of the church of Chriſt.

2. To publiſh to the world the juſt right of the Gentiles to be admitted into the church; a privilege, which the bigotted Jews were ſo unwilling to concede them.

The EPISTLES

——ARE occaſional treatiſes, which though of general uſe to chriſtians, were principally adapted to the particular ſtate of the churches or perſons to whom they were addreſſed; being intended to ſolve their doubts, decide their controverſies, rectify their miſtakes, and reprove their faults.—The EPISTLES therefore cannot rightly be underſtood without underſtanding the true ſtate of the queſtions therein diſcuſſed; for want of attending to which, moſt of the errors and diſputes among chriſtians have ariſen.

The general method purſued in the EPISTLES is, Firſt, To handle the particular points debated in the church to whom they are written; and after this to give ſuch exhortations to every chriſtian duty and moral virtue as would be neceſſary in all ages, and are of general obligation; particularly

larly recommending thoſe virtues which theſe particular controverſies might cauſe them to neglect.

Of the apoſtolic EPISTLES fourteen are aſcribed to St. Paul: which are not ranged according to the order of time in which they were written; but thoſe which were addreſſed to whole churches are placed firſt, and then follow thoſe written to private perſons. Their true order is ſuppoſed to have been as follows:

A SCHEME

"Shewing the times and places in which St. PAUL's EPISTLES were written, according to Dr. LARDNER."

Epiſtles.	Place.	Ann. Dom.
1 THESSALONIANS	CORINTH	LII.
2 THESSALONIANS	——	——
GALATIANS	CORINTH	LII. or LIII.
1 CORINTHIANS	EPHESUS	LVI.
1 TIMOTHY	MACEDONIA	——
TITUS	——	——
2 CORINTHIANS	——	LVII.
ROMANS	CORINTH	LVIII.
EPHESIANS	ROME	LXI.
2 TIMOTHY	——	——
PHILIPPIANS	——	LXII.
COLOSSIANS	——	——
PHILEMON	——	——
HEBREWS	ROME or ITALY	LXIII.

The other ſeven EPISTLES are called CATHOLIC (that is General or Univerſal) becauſe they are addreſſed to chriſtians in general, or to chriſtians of ſeveral countries. Theſe and the REVELATION were written in the following order, according to the ſame author.

Epiſtles.	Place.	Ann. Dom.
St. JAMES	JUDEA	LXI. or LXII.
1 PETER	ROME	LXIV.
2 PETER	——	——
JUDE	Unknown	LXIV. or LXV.
1 JOHN	EPHESUS	Between
2 JOHN	——	LXXX. and
3 JOHN	——	XC.
REVELATION	PATMOS or EPHESUS	XCV. or XCVI.

The

The Notes usually added at the end of the several Epistles, denoting the places whence they were written, &c. are agreed by learned men to be of no authority, containing mistakes, and being not found in the most ancient MSS. for which reason they are in this edition included in brackets, and printed in a smaller type than the text.

The EPISTLE to the ROMANS

———WAS writ at Corinth in the Beginning of the year 58, according to some writers: though others place it towards the End of the same year.

The christian church at ROME consisted of a mixture of Jewish and Gentile converts: and this Letter was intended to compose any differences that might arise among them concerning the preference claimed by either. The Jews assumed glory to themselves that God had given them the law and the prophets; that they had worshipped the true God; and that the Messiah was to spring from their nation. The Gentiles on the contrary maintained, that though God had not been revealed to them, as he had been to the Jews, their philosophers had nevertheless known him; that though the Messiah had been promised and afterwards sent to the Jews, yet they had rejected him, and the greatest part of them had continued unbelieving. St. PAUL shows that neither the one nor the other had reason to boast; not the GENTILES, because though the wisest among them had discovered the true God by the light of nature, they had not honoured him, but had delivered themselves up to the worship of false gods: nor the JEWS, because not having observed their law, they had not availed themselves of the advantages arising from it: and he confounds them both by shewing that they are only justified by faith in Jesus Christ, to which God in his mercy hath called both Jew and Gentile, without any merit of theirs.—St. Paul's great drift through this whole epistle is evidently to fix on the minds of the christians to whom he writes, a deep sense of the excellency of the gospel, and to engage them to act suitable to their profession of it.

Such is the general sketch of this Epistle. The particular questions debated in it are these, viz. (1). "Whether "the Gentiles are at all to be admitted into the church "and

" and kingdom of the Meſſiah? Or at leaſt, (2.) Whether " both they and the Jews, ought not to obſerve the cere- " monial law along with the chriſtian? (3.) Whether the " true religion were ſo appropriated and confined to the " Jewiſh nation, and the Jewiſh land, as that for their " obſtinacy they could never be cut off and excluded from " the church of God?" Of theſe QUESTIONS, which form a KEY to this very difficult epiſtle, the TWO firſt are handled in the Eight firſt chapters, and ſome particular branches of them in the 13th, 14th, and 15th. The THIRD is treated in the 9th, 10th, and 11th chapters.

The remainder of the Epiſtle is taken up in a variety of practical inſtructions and exhortations, to charity, peaceableneſs, purity, &c. the grand deſign of all which is, to engage chriſtians to act in a manner worthy of that goſpel, whoſe excellence the Apoſtle had been diſplaying.

It is for want of attending to the true ſtate of the queſtions treated of in this and ſome of the other epiſtles, that ſo many vain diſputes have perplexed the minds of chriſtians concerning faith and works, juſtification and ſanctification, election and reprobation, &c. ALL which have ariſen from this GRAND MISTAKE of applying certain words and phraſes in theſe apoſtolical letters to themſelves or other particular perſons, which evidently referred to the ſtate and condition of whole churches, either Jewiſh or Gentile, at that particular period, and not of private chriſtians in all ages. This has confounded the minds of many well-meaning chriſtians, and diverted them from paying a due attention to thoſe moral and weighty exhortations, which are univerſally binding on all chriſtians in every age.

The FIRST EPISTLE to the CORINTHIANS

———WAS writ, according to the beſt critics, at Epheſus, either in the ſpring of the year 56, or 57.

St. Paul had three or four years before, planted a numerous chriſtian church, chiefly of gentile converts, at CORINTH: which was a rich and luxurious city of Achaia, ſituated on the iſthmus, that joins Peloponneſus to the reſt of Greece. The wealth and luxury of this city, led them into vices and debaucheries of various ſorts.

The

The reaſon for which this Epiſtle was written, was to anſwer ſome important QUERIES propoſed by the Corinthians; and to correct ſome ABUSES and diſorders, which had crept in among them during his abſence.

As to the ABUSES: The FIRST article related to the parties and factions, into which they were fallen, and the oppoſition made by ſome of them to St. Paul's apoſtolical miſſion (ch. i. 10. to the end of ch. iv.) The SECOND, related to the caſe of a notorious offender in the Corinthian church, who had taken to him in marriage his own father's wife (chap. v.) The THIRD article which he exhibits againſt them, is that by a covetous and litigious temper they were led to proſecute their brethren in the heathen courts (ch. vi. 1—11.) In the FOURTH the apoſtle cautions them againſt fornication, to which they had been in their gentile ſtate greatly addicted: and it ſhould ſeem that there were even now ſome among them, who reckoned it among the things indifferent (ver. 12. to the end.)

The apoſtle afterwards proceeds to anſwer certain QUESTIONS, which, it ſeems, the Corinthians had propoſed. And here he determines FIRST thoſe which related to the marriage-ſtate (ch. vii.) SECONDLY, How far they might comply with their heathen neighbours in eating things ſacrificed to idols (ch. viii.—xi. 1.) THIRDLY, In what manner women ſhould deliver any thing in public, when by a divine impulſe called to it (ch. xi. 2.) and being on the ſubject of public worſhip, he takes notice of the abuſes which attended their manner of celebrating the Lord's ſupper (ver. 17. to the end.) their ſpiritual gifts (ch. xii. 1—13.) inculcating humility in the uſe of them (ver. 15. to the end) recommending chriſtian love (ch. xiii.) and cautioning them againſt oſtentation in their gifts, particularly that of tongues, &c. (ch. xiv. 1—20.) And LASTLY, As ſome of the Corinthians doubted, and others denied the Reſurrection of the dead, the apoſtle proves and eſtabliſhes this great and peculiar article of the chriſtian faith.

He then gives ſome directions concerning the collection to be made for the poor ſaints in Judea; and cloſes all with ſome particular ſalutes, exhortations, &c.

The

The SECOND EPISTLE to the CORINTHIANS

——WAS written somewhat more than a year after the former, about the end of A. D. 57, or beginning of 58.

Upon leaving Ephesus whence he had writ his former Epistle, St. PAUL removed to Troas in expectation of meeting Titus, in order to hear what success that epistle had had: but not meeting him there, he proceeded to Macedonia; where he received from him the desired intelligence; in consequence of which he wrote back by him this SECOND EPISTLE.

The intention of it is, in general, to illustrate some of the points upon which he had discoursed in his FIRST EPISTLE, according to the light which Titus had given him into the circumstances and temper of the Corinthian church. Thus he considers again the case of the incestuous person, and gives fresh directions how to proceed with regard to him (ch. ii. 1—15.) He offers a further vindication of his apostolical character against the insinuations and objections of the false teachers at Corinth (ch. ii. 14, &c.) He also inforces and interspersés such other occasional reflections and advices, as he thought most conducive to their instruction.

The EPISTLE to the GALATIANS

——WAS writ, according to some critics, in A. D. 51: according to others about the end of the year 52, or very beginning of 53.

The churches of Galatia, which was a province of the Lesser Asia, were first converted to the christian faith by St. Paul, about the latter end of the year 50. From the contents of this epistle it appears that after he had preached the gospel to the Galatians, some Judaizing zealots had endeavoured to degrade St. Paul's character among them, as one not immediately commissioned by Christ like the other apostles; and to subvert this doctrine with respect to justification, by insisting on the observation of the Jewish ceremonies,

ceremonies, and so attempting to incorporate the law with christianity.

The principal design therefore of St. Paul in this epistle, is to assert and vindicate his apostolical authority and doctrine: To show the sincerity and consistency of his behaviour: To establish and confirm the churches of Galatia in the true faith of Christ, and to prove that the Jewish ceremonies were not necessary to justification: To expose the errors that were introduced among them by the Judaizing teachers: and to revive those principles of christianity which he had inculcated when he first preached the gospel among them.

The subject of this, is much the same with that of the Epistle to the Romans, and the same points of controversy are handled in them both: only the following question is more particularly examined here, viz. "Whether circum-"cision and the full observation of the ceremonial law of "Moses were necessary to the salvation of a christian con-"vert?"

The two last chapters contain some practical exhortations, chiefly levelled against the animosities and great partialities which this dispute had bred and ripened among the Galatians.

The EPISTLE to the EPHESIANS

———WAS writ during St. Paul's imprisonment at Rome: as were also those to the PHILIPPIANS, COLOSSIANS and PHILEMON: viz. about the spring of the year 61.

Ephesus was the chief city of the Proconsular Asia, which was a part of what was called the Lesser Asia. It was particularly famous for the temple of Diana, and its inhabitants were remarkably addicted to idolatry and magic, and noted for their lasciviousness and luxury. St. Paul first preached the gospel among them in the year 54. He came again to Ephesus in the following year, and did not leave them till the year 57. In his return to Achaia in 58, he sent for the elders of the Ephesian church to Miletus, and bade them his last farewel.

The former part of this epistle is doctrinal; the latter part practical. The general design of it was to establish

the Epheſians in the faith, and to this end to give them more exalted views of the eternal love of God, and of the glorious excellence and dignity of Chriſt; to ſhew they were ſaved by grace, and that howſoever wretched they were once, the Gentiles now have equal privileges with the Jews; to encourage them by declaring with what ſtedfaſtneſs he ſuffered for the truth, and with what earneſtneſs he prayed for their eſtabliſhment and perſeverance in it; and finally in conſequence of their profeſſion, to engage them to the practice of thoſe duties, that became their character as Chriſtians.

The EPISTLE to the PHILIPPIANS

———Is generally agreed to have been written by St. Paul in the ſecond year of his impriſonment at Rome, about A. D. 62.

The chriſtian church was firſt planted at Philippi about the year of our Lord 51, by St. PAUL; who having made a progreſs through Galatia and Phrygia (Acts xvi.) and intending to purſue his tour through Bithynia, was admoniſhed by the Spirit to go over to Macedonia. Being arrived at Philippi, which was a city in the firſt part of that province and a Roman colony, he with Timothy, Luke and Silas, ſpent ſome days there in preaching the Goſpel. Though the Apoſtle ſoon after left the city, Luke and Timothy continued there ſome time longer to carry on the work; and this was one reaſon why he fixed on the latter to viſit the Philippians in his abſence (Philip. ii. 19—22.) It appears from Acts xx. 6. that St. Paul made the Philippians a ſecond viſit; and indeed they ſeem to have entertained the greateſt affection for his perſon.

This Epiſtle, which is quite of the practical kind, ſeems to be deſigned to comfort the Philippians, under the concern they had expreſſed, at the news of his impriſonment; to check a party-ſpirit, that appears to have broke out among them, and to promote on the contrary an intire union and harmony of affection; to guard them againſt being ſeduced from the purity of the chriſtian faith by Judaizing teachers; to ſupport them under the trials with which they ſtruggled; and above all to inſpire them with a concern to adorn their profeſſion by the moſt eminent attainments in the divine life.

The EPISTLE to the COLOSSIANS

———WAS writ about the same time with the former, A. D. 62.

Coloſſe was a large and opulent city of Phrygia in Aſia Minor, and ſtood not far from Laodicea. It has been of late a prevailing opinion, that the chriſtians at Coloſſe and Laodicea were not converted by St. Paul; but Dr. Lardner has writ an expreſs diſſertation to prove that the church of Coloſſe was of this Apoſtle's planting, and that the chriſtians there were his friends, diſciples and converts: which if admitted, it will eaſily be ſuppoſed that thoſe of Laodicea and Hierapolis were ſo too, none of theſe places being far aſunder.

The Coloſſians appear from this Epiſtle to have borne an honourable character for their piety and zeal for the goſpel; but were in ſome danger of being drawn aſide by the ſubtleties of the heathen philoſophers and the inſinuations of ſome Jewiſh zealots, who inſiſted upon the neceſſity of conforming to the ceremonies of the Moſaic law. Accordingly the grand deſign of this Epiſtle is to excite the Coloſſians by the moſt perſuaſive arguments to a temper and behaviour worthy their ſacred character, and to ſecure them from the influence of thoſe pagan ſophiſts or Jewiſh bigots, who would ſeduce them from the purity of the chriſtian faith.

The FIRST EPISTLE to the THESSALONIANS

———Is allowed to have been one of the firſt written of all St. PAUL's Epiſtles. This and the Second Epiſtle to the Theſſalonians were both written at Corinth about A. D. 52.

This Epiſtle is addreſſed to the inhabitants of Theſſalonica a large populous city, the metropolis of Macedonia; in this city the chriſtian religion was planted by Paul and Silas ſoon after they left Philippi, where they met with ſuch unworthy treatment (Acts xvi. 24. 1 Theſſ. ii. 2.) At firſt they preached with much ſucceſs, but the Jews raiſed

such a tumult that the Apostle was obliged to leave them abruptly (Acts xvii. 1—14.) As he had left his friends there on his, as well as on their own account, he sent Timothy to them from Athens, to confirm and comfort them. Timothy at his return found the Apostle removed to Corinth, where he continued two years (Acts xviii, &c.)

The Apostle's design in this Epistle is in general to confirm the Thessalonians in their adherence to the christian faith, and to engage them from the sufferings they had already endured in that cause, and the extraordinary character they had hitherto maintained, to make still greater advances in religion, and become yet more eminent in every branch of the christian temper.

The SECOND EPISTLE to the THESSALONIANS

———APPEARS to have been writ soon after the first, and at the same place.

The general design of it, like the former, is to confirm the Thessalonians in their christian profession, and to comfort them under the sufferings to which they were exposed. Besides which the Apostle sets himself to rectify some mistaken apprehensions they seem to have entertained about the coming of Christ; and to direct them in the exercise of christian discipline towards some irregular members of the society.

The FIRST EPISTLE to TIMOTHY

———IS supposed to have been written in the year 56.

As to the person of Timothy, we have an account of him in Acts xvi. which is confirmed in other parts of the New Testament, where he appears to have been almost the constant companion of St. PAUL.

At the time of the writing of this Epistle St. Paul had placed this excellent youth at Ephesus, to take care of the church there, which he had been obliged to quit abruptly on account of the insurrection raised by Demetrius (Acts

xx.

xx. 1 Tim. i. 3.) The design of this Epistle appears to have been, to direct Timothy in managing affairs of the church of Ephesus (over which and those of the neighbouring provinces he was, according to some, appointed superintendant or bishop) and particularly to instruct him in chusing proper persons to be set apart for the ministry, as well as in the exercise of a regular discipline. Another part of the Apostle's design, was to caution this young evangelist against the influence of those Judaizing teachers, who by their subtle distinctions and endless controversies had corrupted the purity and simplicity of the gospel; to press upon him a constant regard in all his preaching to the interests of practical religion, and to animate him to the greatest diligence, fidelity and zeal in the discharge of his office.

The SECOND EPISTLE to TIMOTHY

——Was writ by St. Paul at Rome, A. D. 61, during his first imprisonment there, according to some critics; in his last imprisonment, a little before his death, according to others; viz. about A. D. 67.

It is generally agreed that Timothy was at Ephesus, or in Asia Minor, when this Second Epistle was sent to him. And the Apostle's principal intention in it seems to have been to prepare Timothy for those sufferings, to which he foresaw he would be exposed; to forewarn him of the fatal apostacy and declension that was beginning to appear in the church; and at the same time to animate him, from his own example and the great motives of christianity, to the most vigorous and resolute discharge of the sacred and important office to which he had been appointed.

The EPISTLE to TITUS

——Is thought by some to have been writ towards the end of the year 56: according to others many years after, between St. Paul's first and second imprisonment at Rome, in his last progress through the churches of Asia.

Titus was a Greek, and was probably converted by St. Paul: what the ſcriptures have recorded of his hiſtory may be found in Gal. ii. 3. Tit. i. 4. 2 Cor. xii. 18. vii. 6—13. viii. 6, 23. St. Paul had a great regard for him, as appears from 2 Cor. viii. 23. and from his appointing him to take care of the church he had planted in Crete (over which, he is believed by ſome to have been conſtituted biſhop or ſuperintendent.) With a view to this great charge the principal part of this Epiſtle is taken up in giving him directions for his due conduct in it; and alſo for his behaviour towards thoſe corrupt Judaizing teachers who endeavoured to pervert the faith and diſturb the peace of the chriſtian church.

The EPISTLE to PHILEMON

———Was written by St. Paul from Rome, at the ſame time with the epiſtles to the Coloſſians, Philippians, &c. about A. D. 62.

Philemon was a citizen of Coloſſe in Phrygia: St. Paul writes this Epiſtle to him in behalf of a ſlave of his named Oneſimus, who had robbed his maſter and run away to Rome. Here Paul having met with him, had converted him to the chriſtian faith during his impriſonment; and now ſends him back to his maſter with this Epiſtle of reconciliation: which is a fine pattern of epiſtolary ſtile, and diſplays in a moſt ſtriking light, how perfectly conſiſtent true politeneſs is, not only with all the warmth and ſincerity of the friend, but even with the dignity of the Chriſtian and the Apoſtle.

The EPISTLE to the HEBREWS

———Was writ, according to the beſt critics, to the Jewiſh believers at Jeruſalem and Judea: and the writer is generally believed to have been St. Paul; who is thought to have had particular reaſons for concealing his name in this epiſtle, which the circumſtances of the time might have rendered offenſive and improper. Dr. Lardner ſuppoſes it to have been written at Rome or in Italy ſoon after St.

St. Paul had been releaſed from his confinement, about the beginning of the year 63. In what language it was originally written is a matter of diſpute: the critic laſt mentioned, with others of note, thinks it was in Greek: M. Michaelis that it was in Hebrew or Syriac.

The manifeſt deſign of St. Paul in this Epiſtle was to confirm the Jewiſh Chriſtians in the faith and practice of the goſpel of Chriſt, which they might be in danger of deſerting either through the inſinuations, or ill treatment of their proſecutors.

With this view the Apoſtle, 1. Obviates the inſinuations and objections of the Jews to the goſpel of Chriſt, as inferior to the Moſaic diſpenſation, by ſhowing its tranſcendent excellence over it in every article (to chap. x. 25.) —2. He diſpoſes them to encounter perſecution, which they had partly felt, and were to expect in a ſtill higher degree, by reminding them of many renowned examples of faith and fortitude (to chap. xii. 2.) and by other the moſt proper exhortations and cautions, &c.

The CATHOLIC EPISTLE of JAMES

———Is generally agreed to have been written by James the Leſs, who was the ſon of Alphæus, or Cleophas, and is ſaid to be the brother, that is (according to the Jewiſh idiom) the couſin of our Lord: He preſided over the church at Jeruſalem, and has been ſtiled by ſome of the ancient fathers biſhop of that city. This Apoſtle is believed to have ſuffered martyrdom in the former part of the year 62; and to have writ this Epiſtle a ſhort time before his death.

It was addreſſed to the Jewiſh Chriſtians who were diſperſed abroad in more diſtant regions: or (according to Dr. Lardner) to all Jews in general throughout the world, whether chriſtians or otherwiſe. Two points are principally treated of, not in a ſtrict logical method, but either jointly or diſtinctly as occaſion offer. Theſe are—To correct thoſe errors both in doctrine and practice into which they had fallen: and then to eſtabliſh the hope and animate the faith of ſincere believers, both under their preſent and approaching ſufferings.

The

The FIRST EPISTLE of PETER,

———As alſo the SECOND, were according to the beſt critics, ſent to all Chriſtians in general, whether of Jew or Gentile race, living in the countries mentioned at the beginning of the firſt epiſtle. The deſign of it is to induce them to behave not merely inoffenſive to all men, but in all reſpects worthy of the goſpel; and to ſupport them under the ſevere perſecutions they had already endured, or were likely to undergo, by the nobleſt conſiderations which their religion could ſuggeſt.

This Epiſtle was written from a city which the Apoſtle calls BABYLON; this ſome few think to have been Babylon in Aſſyria, which though demoliſhed might have ſome few Chriſtians, in its neighbourhood; however the generality both ancients and moderns ſuppoſe it to have been a figurative name for Rome. But Mr. Michaelis propoſes a query, Whether Jeruſalem might not be ſhadowed under that name: He alſo thinks it was written ſo early as the year 49, ſoon after the great council held there. But the more received opinion is that it was much later: either in the year 63 or 64; or at lateſt 65 *.

The SECOND EPISTLE of PETER

———WAS writ when St. Peter was old and near his end, as appears from chap. i. 14. And that the former Epiſtle to the ſame Chriſtians had been writ not long before, may be argued from the apology which he writes for making this ſecond epiſtle to them, chap. i. 13—15. It is not unlikely that ſoon after the Apoſtle had ſent away Sylvanus with the firſt epiſtle, ſome came from thoſe countries to Rome, bringing him information concerning the ſtate of religion among them: which induced him to write a ſecond time for the eſtabliſhment of the Chriſtians among whom he had laboured: as hoping his laſt words and dying teſtimony to the Goſpel might have peculiar weight.

Dr.

* Dr. Lardner.

Dr. Lardner thinks St. Peter was crucified at Rome in the year 64 or 65, a ſhort time after this epiſtle was written: but moſt writers place his martyrdom about A. D. 68.

The FIRST EPISTLE of JOHN

———Is agreed by the learned to have been written by St. John the Apoſtle and Evangeliſt. It is thought by the beſt critics to have been deſigned for all Chriſtians in general, eſpecially for the churches in Aſia under St. John's inſpection; yet without excepting the believers in Judea or in any other country whatever.

His deſign is to demonſtrate the vanity of faith without morality, to ſooth and refine the over-zealous tempers of Chriſtians into that amiable love and charity for which himſelf was ſo eminent, and to guard them againſt the ſnares of Antichriſt, and all endued with his ſpirit.

The exact time of it is not known, but it is generally thought to have been written after the Jewiſh war; ſo late as the year 80 according to ſome critics: though others apply chap. ii. 8. to the deſtruction of Jeruſalem as not yet arrived.

The SECOND and THIRD EPISTLES of JOHN

———Are believed to have been written to ſingle perſons: The one to a lady of diſtinction: the other to Gaius, thought to have been Gaius or Caius of Corinth, who is mentioned by St. Paul, 1 Cor. i. 14. Rom. xvi. 23. But this is doubtful.

Theſe two letters are ſuppoſed to have been written much about the ſame time with the former, whenever it was.

The CATHOLIC EPISTLE of JUDE

———Is believed to have been written after moſt (if not all) the other apoſtolical epiſtles; when St. Jude was arrived

arrived to a very old age: Dr. Mill even dates it A. D. 90: however few assign it an earlier age than about A. D. 65 or 66.

St. Jude or Judas, is often mentioned as one of the Apostles of our Lord, and the brother of James the Less. This Epistle was written for the use of Christians in general; being intended, by describing the character of the false teachers and pointing out the judgments hanging over them, to caution Christians against listening to their suggestions, or being perverted from the purity of the Gospel.

This and the second of St. Peter seem levelled against the same persons, and probably the passages in which they resemble each other, were copied by them both from the same Jewish writers.

The REVELATION of St. JOHN

———Was the genuine work of St. JOHN the Apostle and Evangelist, as is proved by the best critics *: who think it must be dated in one of the years of Christ 95, 96, or 97. Yet some are inclined to think it the earliest of all St. John's writings, and written before Jerusalem was demolished.

Learned men differ in explaining the particular prophecies contained in this book: though almost all Protestant writers believe its main purpose was to confirm and illustrate what former prophets had foretold concerning the great corruptions which would be introduced into the church of God, particularly by the prevailing spirit of POPERY; the oppressions it was to undergo from the authors and abettors of those corruptions; the full deliverance the church would at last receive from them; the complete REFORMATION of it, and the establishment of Christ's kingdom in the world, after the destruction of those tyrannic and persecuting powers: and lastly, its more complete and glorious establishment, at the general judgment of the world, by the second coming and glorious appearance of JESUS CHRIST.

* See Dr. Lardner.

THE GOSPEL

According to

ST. MATTHEW.

THE GENEALOGY OF JESUS CHRIST, THE SON OF DAVID, THE SON OF ABRAHAM.

Abraham begat Iſaac; and Iſaac begat Jacob; and Jacob begat Judah, and his brethren: and Judah begat Pharez, and Zara of Thamar; and Pharez begat Eſrom; and Eſrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naaſſon; and Naaſſon begat Salmon: And Salmon begat Boaz, of Rahab; and Boaz begat Obed, of Ruth; and Obed begat Jeſſe; and Jeſſe begat David the king; and David the king begat Solomon, of 'the wife' of Uriah: And Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Aſa; and Aſa begat Jehoſhaphat; and Jehoſhaphat begat Jehoram: And Jehoram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manaſſeh; and Manaſſeh begat Amon; and Amon begat Joſiah; and Joſiah begat [Jehoiakim, and his brethren; and about the time of the Babyloniſh captivity, Jehoiakim begat Jeconiah *:] And after the Babyloniſh captivity, Jeconiah begat Salathiel;

* So ſome MSS.

and Salathiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Zadock; and Zadock begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born JESUS, who is called CHRIST.

So that all the generations from Abraham to David are fourteen generations: And from David to the Babylonish captivity 'are' fourteen generations: And from the Babylonish captivity to CHRIST 'are' fourteen generations.

Now the birth of JESUS CHRIST was thus. His mother Mary being contracted to Joseph, before they came together she was found 'to be' with child by the Holy Spirit. Then Joseph her husband being a righteous man, and being by no means willing to expose her unto public infamy, purposed to have divorced her privately. But, as he was revolving these things in his mind, behold an angel of the Lord appeared to him in a dream, and said, "Joseph thou son of David, fear not to take home Mary thy wife, for that, which is begotten in her, is of the Holy Spirit: And she shall bring forth a son, and thou shalt call his name JESUS*; for he shall SAVE his people from their sins." (Now all this was done, that this might be accomplished, which the Lord had spoken by the prophet †, who said, "Behold a virgin shall conceive, and bring forth "a son, and they shall call his name EMMA-"NUEL;" which being translated signifies, GOD WITH US. Then Joseph arising from his sleep, did as the angel of the Lord had appointed him, and took home his wife; and knew her not till she

* i. e. SAVIOUR. † Isaiah vii. 14.

she had brought forth her son, the first-born *. And he called his name JESUS.

Now after JESUS was born in Bethlehem of Judea in the days of Herod the king, behold 'certain' Sages † came from the east to Jerusalem, saying, "Where is he that is born King of Jews? for we have seen his star in the east, and are come to prostrate ourselves before him." And king Herod, when he heard of this, was troubled, and all Jerusalem with him. And, when he had assembled all the chief priests, and the scribes of the people, he enquired of them, where the Messiah was to be born. And they said unto him, "At Bethlehem in Judea;" for so it is written by the prophet ‡, "And thou, Bethlehem in the land of Judah, art by no means the "least amongst the princes of Judah, for out of "thee shall come forth a ruler, who shall feed "my people Israel." Then Herod having secretly called the Sages, got exact information from them, about what time the star appeared. And sending them to Bethlehem, he said, "Go, and make a very exact enquiry concerning the child; and when you have found him, 'return and' inform me, that I also may come and pay my homage to him." And having heard the king, they departed; and behold the star, which they had seen in the east, moved on before them, till it came, and stood over 'the place' where the infant was. And when they saw the star, they rejoiced with a joy, 'which was' exceeding great. And when they were come into the house, they found the young child with Mary his mother; and falling down, they paid him homage. And they opened their treasures and presented him with gold, frankincense and myrrh. And being divinely admonished in a dream, that

* Or, first-born son. † MAGI, Gr. ‡ Micah v. 2.

they ſhould not go back to Herod, they returned into their own country another way.

And when they were departed, behold, the angel of the Lord appeared to Joſeph in a dream, ſaying, "Riſe up, and take the infant and his mother, and flee into Egypt, and continue there till I give thee notice; for Herod is about to ſearch after the young child to deſtroy him." And riſing, he took the infant and his mother by night, and withdrew into Egypt: and continued there till the death of Herod; that what was ſpoken of the Lord by the prophet *, might be fulfilled, ſaying, "Out of Egypt have I called my Son."

Then Herod, ſeeing that he was deluded by the Sages, was exceedingly enraged; and ſent forth, and ſlew all the male children, that were in Bethlehem, and in all the confines of it, from their entrance upon the ſecond year and under, according to the time of which he had got exact information from the Sages. Then that was fulfilled, which was ſpoken by Jeremiah the prophet *, ſaying, "In Ramah, there was a voice heard, "lamentation, and weeping, and abundant "mourning, Rachel bewailing her children, and "refuſing to be comforted, becauſe they are "not."

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joſeph in Egypt, ſaying, "Ariſe, and take the infant and his mother, and go into the land of Iſrael; for they are dead, who ſought the young child's life." And he aroſe, and took the young child and his mother, and came into the land of Iſrael. But when he heard that Archelaus reigned over Judea in the room of his father Herod, he was afraid to go thither; but being divinely admoniſhed in a dream he withdrew into the region of Galilee. And

* Hoſea xi. 1. † Jer. xxxi. 15.

And he went and dwelt in a city called Nazareth, that what had been ſpoken by the prophets might be fulfilled, "He ſhall be called a Naza-"ræan."

In thoſe days * came John the Baptiſt, preaching in the wilderneſs of Judea, and ſaying, "Repent ye, for the kingdom of heaven is approaching." For this is he, who is ſpoken of by the prophet Iſaiah †, ſaying, "The voice of one "crying in the wilderneſs, Prepare ye the way "of the Lord, make his paths ſtraight." Now this John wore a garment of camel's hair, and a leathern girdle about his waiſt: and his food was locuſts, and wild honey. Then went out to him Jeruſalem, and all Judea, and all the regions round about Jordan; and were baptized by him in Jordan, confeſſing their ſins. But when he ſaw many of the Phariſees, and Sadducees coming to his baptiſm, he ſaid unto them, "O ye broods of Vipers, who hath admoniſhed you to flee from the wrath to come? bring forth therefore fruits worthy of repentance: and do not think to ſay within yourſelves, We have Abraham for 'our' father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children to Abraham. And the ax is even now applied to the root of the trees: therefore every tree that doth not produce good fruit, is cut down, and thrown into the fire. I indeed baptize you with water to repentance; but he that cometh after me is more powerful than I, whoſe ſhoes I am not worthy to carry: He ſhall baptize you with the Holy Spirit, and with fire: whoſe fan is in his hand, and he will thoroughly cleanſe his threſhing-floor; and will gather the wheat into his granary, but the chaff he will burn with unquenchable fire."

* i. e. while JESUS continued to dwell at Nazareth.
† Iſaiah xl. 3.

Then cometh JESUS from Galilee to Jordan unto John to be baptized of him. But John would have hindered him, and ſaid, "I have need to be baptized by thee, and doſt thou come to me?" And JESUS replying, ſaid unto him, "Permit 'it' now; for thus it becometh us to fulfill all righteouſneſs *." And after JESUS was baptized, as ſoon as he was aſcended out of the water, behold, the heavens were opened unto him; and he ſaw the Spirit of God deſcending like a dove, and coming upon him. And, behold, a voice from heaven, ſaying, "This is my beloved ſon, in whom I am well pleaſed."

Then was JESUS led by the Spirit into the wilderneſs, that he might be tempted by the devil. And when he had faſted forty days and forty nights, at length he was hungry. And the tempter coming to him, ſaid, "If thou art the ſon of God, command that theſe ſtones become loaves 'of bread'." But he anſwered and ſaid, "It is written †, "Man ſhall not live by bread "only, but by every word proceeding out of "the mouth of God." Then the devil taketh him to the holy city, and ſetteth him on one of the battlements of the temple, and ſaith unto him, "If thou art the ſon of God, caſt thyſelf down from hence, for it is written ‡, "He ſhall "give his angels a charge concerning thee, and "they ſhall bear thee up in 'their' hands, "leſt thou ſhouldeſt daſh thy foot againſt a "ſtone." Jeſus ſaid unto him, "It is alſo written ||, Thou ſhalt not tempt the Lord thy God." Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world and the glory of them: and ſaith

* i. e. all religious duties. † Deut. viii. 3.
‡ Pſal. xci. 11, 12. || Deut. vi. 16.

saith unto him, "All these things, will I give thee, if thou wilt fall down and worship me." Then saith JESUS unto him, "Get thee hence, Satan: for it is written *, "Thou shalt worship "the Lord thy God, and him only shalt thou "serve." Then the devil having left him, behold angels came and waited upon him.

Now when JESUS had heard that John was cast into prison, he withdrew into Galilee: and leaving Nazareth, came and dwelt at Capernaum, which lieth on the sea-coast, on the confines of Zebulon and Naphtali; that what was said by the prophet Isaiah †, might be fulfilled, "The "land of Zebulon, and the land of Naphtali, "by the way of the sea, about Jordan, Gali-"lee of the gentiles: The people that sat in "darkness, saw a great light, and to them that "sat in the region and shadow of death, light hath "sprung up."

From that time JESUS began to preach, and to say, "Repent, for the kingdom of heaven is at hand." And as JESUS was walking by the sea of Galilee, he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And he saith unto them, "Follow me, and I will make you fishers of men." And they immediately forsook their nets and followed him. And going on from thence he saw two other brethren, James the 'son' of Zebedee, and John his brother, in a ship ‡ with Zebedee their father, mending their nets: And he called them; and they presently left the ship and their father, and went after him.

And JESUS took a circuit through all Galilee, teaching in their synagogues, and preaching the good news of the kingdom, and healing every disease, and every malady of the people. And

* Deut. vi. 13. † Isaiah ix. 1, 2. ‡ Or, vessel.

his fame went through all Syria; and they brought to him all ſick people, that were ſeized with a variety of diſtempers, and tormenting pains, even demoniacs, and lunatics, and paralytics: and he healed them. And great multitudes followed him from Galilee, and Decapolis, and Jeruſalem, and Judea; and 'the country' about Jordan.

AND ſeeing the multitudes, he went up to * a mountain; and when he was ſet down, his diſciples came near to him: and opening his mouth he taught them, ſaying,

"Happy are the poor in ſpirit, for theirs is the kingdom of heaven. Happy are they that mourn, for they ſhall be comforted. Happy are the meek, for they ſhall inherit the earth †. Happy are they that hunger and thirſt after righteouſneſs, for they ſhall be ſatisfied. Happy are the merciful, for they ſhall obtain mercy. Happy are the pure in heart, for they ſhall ſee God. Happy are the peace-makers, for they ſhall be called the children of God. Happy are they that are perſecuted for the ſake of righteouſneſs, for theirs is the kingdom of heaven. Happy are ye, when men ſhall reproach you, and perſecute you, and falſely ſay every thing that is evil of you for my ſake. Rejoice, and triumphantly exult, becauſe your reward in heaven 'will be' great: for thus they perſecuted the prophets, who were before you.

"YOU are the ſalt of the earth; but if the ſalt be grown inſipid, with what can it be ſeaſoned? It is no farther of any avail, but to be thrown out of doors, and to be trampled on by men. You are the light of the world. A city, that is ſituated on a mountain, cannot be hid. Neither do

* Or, aſcended a mount. † Pſal. xxxvii. 11.

do men light a lamp, and put it under a buſhel; but on a ſtand, and it giveth light to all that are in the houſe. Let your light ſo ſhine before men, that they may ſee your good works, and glorify your father, who is in heaven.

" SUPPOSE not, that I am come to diſſolve the law, or the prophets; I am not come to diſſolve, but to compleat 'them': for verily I ſay unto you, till heaven and earth paſs away, not one jot or one tittle ſhall paſs from the law, till all things be effected. Whoever therefore ſhall violate one of the leaſt of theſe commandments, and ſhall teach men ſo, he ſhall be accounted leaſt in the kingdom of heaven: but whoſoever ſhall do and teach them, he ſhall be called great in the kingdom of heaven: for I ſay unto you, that unleſs your righteouſneſs abound more than 'that' of the ſcribes and phariſees, ye ſhall not by any means enter into the kingdom of heaven.

" You have heard that it was ſaid to the antients, " Thou ſhalt not kill *;" " and whoſo-" ever ſhall kill, ſhall be obnoxious to the judg-" ment." But I ſay unto you, that whoſoever ſhall without juſt cauſe be angry with his brother, ſhall be obnoxious to the judgment: and whoſoever ſhall ſay to his brother, " Raca," ſhall be obnoxious to the Sanhedrim: but whoſoever ſhall ſay, " Thou fool," ſhall be obnoxious to the fire of hell. Therefore, if thou art bringing thy gift to the altar, and there recollecteſt that thy brother hath any 'complaint' againſt thee, leave thy gift there before the altar, and go away, firſt be reconciled to thy brother, and then come and offer thy gift. Come to a friendly agreement with thine adverſary quickly, while thou art in the way with him, leſt the adverſary deliver thee to the judge, and the judge deliver thee to the

* Exod. xx. 13. Deut. v. 17.

officer, and thou be caſt into priſon: verily I ſay unto thee, thou ſhalt not by any means come out thence, till thou haſt diſcharged the very laſt farthing.

" Ye have heard that it was ſaid to the ancients, " Thou ſhalt not commit adultery *." But I ſay unto you, that whoſoever gazeth on a woman to luſt after her, hath already committed adultery with her in his heart. Now if thy right eye offend thee †, pluck it out and caſt it from thee; for it is advantageous to thee, that one of thy members ſhould periſh, rather than thy whole body ſhould be thrown into hell. Yea, if thy right hand offend thee, cut it off and caſt it from thee; for it is advantageous to thee, that one of thy members ſhould periſh, rather than thy own body ſhould be thrown into hell.

" It hath been ſaid, " Whoever would diſmiſs " his wife, let him give her a writing of divorce ‡". But I ſay unto you, that whoſoever ſhall diſmiſs his wife, except on account of whoredom, cauſeth her to commit adultery; and whoever ſhall marry her that is diſmiſſed, committeth adultery.

" Again ye have heard that it was ſaid to the ancients, " Thou ſhalt not perjure thyſelf, but " ſhalt perform unto thee the Lord thine oaths ||." But I ſay unto you, ſwear not at all; neither by heaven, for it is the throne of God; nor by the earth, for it is his footſtool; nor by Jeruſalem, for it is the city of the great king. Neither ſhalt thou ſwear by thy head, for thou canſt not make one hair white or black. But let your converſation be, Yes, yes; No, no: for whatever is more than theſe, cometh from the evil one.

" Ye have heard that it hath been ſaid, " an " eye for an eye, and a tooth for a tooth §." But

* Exod. xx. 14.
† Or, cauſeth thee to offend.
‡ Deut. xxiv. 1.
|| Lev. xix. 12. Deut. xxiii. 21.
§ Lev. xiv. 20.

But I ſay unto you, that you do not ſet your-
ſelves againſt the injurious perſon; but if any
man ſtrike thee on thy right cheek, turn the other
to him alſo. And if any man be reſolved to ſue 40
thee at law, and to take thy veſt, permit him to
take thy mantle alſo. And if any 'one' preſs thee
to go one mile, go with him two. Give to him
that aſketh thee, and him that would borrow of
thee, do not turn away.

" You have heard that it hath been ſaid,
" Thou ſhalt love thy neighbour *, and ſhalt
" hate thine enemy." But I ſay unto you, Love
your enemies; bleſs them that curſe you; do
good to them that hate you, and pray for them
that inſult you, and perſecute you; that you 45
may be the children of your heavenly father: for
he cauſeth his ſun to ariſe on the evil and the
good, and ſhowereth down rain on the juſt and
the unjuſt. For if you love them that love you,
What reward have you? do not even the publi-
cans do the ſame? And if ye ſalute your brethren
only, what extraordinary thing do you? do not
even the publicans do ſo? BE YE therefore per-
fect, even as your heavenly father is perfect.

" TAKE heed that you practiſe not your 'righ- 50
teouſneſs †' before men to be viewed by them,
otherwiſe you will have no reward from your
heavenly father. When therefore thou performeſt
'thine' alms-deed, do not ſound a trumpet be-
fore thee, as the hypocrites do, in the public
aſſemblies, and in the ſtreets, that they may be
applauded of men: verily I ſay unto you, they
have their reward. But when thou art giving
'thine' alms, let not thy left hand know what
thy right hand is doing; that thine alms may be
in ſecret, and thy father, who ſeeth in ſecret, will
himſelf reward thee openly.

* Lev. xix. 18. Deut. vii. 16. † So ſome MSS. Moſt read ALMS.

5 " And when thou prayeſt thou ſhalt not be as the hypocrites; for they love to pray ſtanding in the public aſſemblies *, and in the corners of the ſtreets, that they may be viewed by men; verily I ſay unto you they have their reward. But thou, when thou prayeſt, enter into thy cloſet, and having ſhut thy door, pray to thy father, who is in ſecret; and thy father, who ſeeth in ſecret, will reward thee openly. But when you pray, do not uſe a vain multiplicity of words, as the heathens do; for they think they ſhall be heard for their much ſpeaking: be not ye therefore like them, for your father knoweth what you want before you aſk him. Thus therefore pray ye, " OUR father, who art in heaven, May 10 " thy name be ſanctified: May thy kingdom " come: May thy will be done, as in heaven, ſo " likewiſe upon earth: Give us this day our " daily bread: And forgive us our debts, as we " alſo forgive our debtors: And do not bring us " into temptation, but reſcue us from the evil " one. For thine is the kingdom, and the " power, and the glory, for ever. Amen." For if you forgive men their offences, your hea- 15 venly father will alſo forgive you: but if you do not forgive men their offences, neither will your father forgive your offences.

" Again when you keep a faſt, be not like the hypocrites, putting on a diſmal air; for they deform their countenances, that they may appear to men to faſt: verily I ſay unto you, they have their reward. But, when THOU keepeſt a faſt, anoint thy head and waſh thy face, that thou mayeſt not appear unto men as one that faſteth, but to thy father, who is in ſecret, and thy father, who ſeeth in ſecret, will reward thee openly.

" Do not lay up for yourſelves treaſures on earth, where the moth and canker conſume; and where

* Or, ſynagogues.

where thieves dig through and ſteal. But ſtore 20
up for yourſelves treaſures in heaven, where neither moth nor canker can conſume, and where thieves cannot break in, nor ſteal: for where your treaſure is, there will your heart alſo be. The eye is the lamp of the body: if therefore thine eye be clear, thy whole body will be full of light: but if thine eye be diſtempered, thy whole body will be full of darkneſs: if therefore the light that is in thee be darkneſs, how great is that darkneſs!

"No man can ſerve two maſters; but will either hate the one, and love the other; or will adhere to the one, and neglect the other. You cannot ſerve God and mammon. Therefore I 25
ſay unto you, be not anxious about your life, what you ſhall eat, and what you ſhall drink; nor, with reſpect to your body, what you ſhall put on. Is not the life more than food, and the body than raiment? Look on the birds of the air, for they neither ſow, nor reap, nor gather into hoards, and 'yet' your heavenly father feedeth them: are not you much more valuable than they? Which of you can by all his anxiety add to his ſtature one cubit *? And as for raiment, why are you anxious 'about that'? conſider the lilies of the field, how they grow; they toil not, nor do they ſpin; yet I ſay unto you, that even Solomon in all his glory, was not arrayed as one 30
of theſe. And if God ſo clothe the graſs of the field, which is 'flouriſhing' to day, and to morrow is thrown into the furnace †, 'will he' not much more 'clothe' you, O ye of little faith? Be not ye therefore anxious, ſaying, What ſhall we eat? or what ſhall we drink? or what ſhall we wear? (for after all theſe things do the heathen ſeek:) for your heavenly father knoweth that you want all theſe things. But ſeek firſt the kingdom of

* Or, to his age one moment. † Or, ſtill, or, oven, &c

of God, and his righteouſneſs, and all theſe things ſhall be added to you over and above. Therefore be not anxious for the morrow; for the morrow ſhall provide for itſelf: ſufficient for the day 'is' the evil of it.

✠ "DO NOT judge, that you may not be judged: for according to the judgment with which you judge, you ſhall be judged; and by that meaſure 'that' ye mete, it ſhall be meaſured back to you. But why doeſt thou look at a mote in thy brother's eye, while thou obſerveſt not the beam in thine own eye? Or how canſt thou ſay to thy brother, "Hold ſtill 'and' I will take the mote out of thine eye;" while behold 'there is' a beam in thine own eye? Thou hypocrite, firſt clear out the beam from thine own eye, then wilt thou diſcern 'how' to remove the mote out of thy brother's eye. Give not holy 'food' unto dogs; nor caſt your pearls before ſwine; leſt they trample them under their feet, and turning 'upon you' tear you.

"ASK, and it ſhall be given you: ſeek, and you ſhall find: knock, and it ſhall be opened to you. For every one that aſketh, receiveth: and he that ſeeketh, findeth; and to him that knocketh, 'the door' ſhall be opened. And indeed what one man is there among you, who if his ſon ſhould aſk him for bread, will give him a ſtone? Or if he aſk for a fiſh, will give him a ſerpent? If therefore you, evil as you are, know how to give good gifts to your children, how much more will your father in heaven give good things to thoſe that aſk HIM? Therefore all things, which ye would be willing that men ſhould do to you, do ye alſo in like manner to them: for this is the law, and the prophets. Enter in thro' the ſtrait gate, for wide is the gate, and ſpacious the way, which leadeth to deſtruction, and there are many

many that enter by it: becauſe ſtrait is the gate, and rugged the way which leadeth to life; and they who find it are few.

"BE on your guard againſt falſe prophets, who come to you in the clothing of ſheep, but inwardly are ravening wolves. You may know them by their fruits: Do men gather grapes from thorns, or figs from thiſtles? Even ſo every good tree produceth good fruit; but a corrupt tree produceth bad fruit. A good tree cannot bear evil fruit, neither can a corrupt tree bear good fruit. Every tree, which beareth not good fruit, is cut down, and caſt into the fire: ſo that you ſhall know them by their fruits.

"Not every one, who ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he who performeth the will of my father, who 'is' in heaven. Many will ſay to me in that day, "Lord, Lord, have we not propheſied in thy name? and in thy name caſt out devils? and in thy name done many wonderful works?" And I will then declare unto them, "I never knew you; depart from me, workers of iniquity."

"Therefore every one that heareth theſe my words, and doth them, I will compare him to a prudent man, who built his houſe upon a rock; and the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe, and it fell not, for it was founded on a rock. But every one that heareth theſe my ſayings, and doth them not, may be compared to a fooliſh man, who built his houſe upon the ſand; and the rain deſcended, and the winds blew, and the floods came, and ſtruck on that houſe; and it fell, and its ruin was great."

And it came to paſs, that when JESUS had finiſhed theſe ſayings, the multitudes were ſtruck with amazement at his doctrine: for he taught

them as one that had authority, and not as the Scribes.

✠ NOW, as he was coming down from the mountain, great multitudes followed him: and behold a leper came and worſhipped him, ſaying, "Lord, if thou wilt, thou canſt make me clean." And JESUS ſtretched out his hand and touched him, ſaying, "I will, be thou clean." And immediately his leproſy was cleanſed. And JESUS ſaith unto him, "See thou tell no one; but go ſhew thyſelf to the prieſt, and offer the gift which Moſes commanded *, for a teſtimony to them †."

5 AND when JESUS entered into Capernaum, there came to him a Centurion, intreating him, and ſaying, "Lord, my ſervant lieth in 'my' houſe ſeized with the palſy, dreadfully tormented." And JESUS ſaith unto him, "I will come and heal him." And the centurion anſwered, and ſaid, "Lord, I am not worthy that thou ſhouldeſt enter under my roof: but only ſpeak the word, and my ſervant ſhall be healed. For even I, 'who' am a man under authority, have ſoldiers under myſelf; and I ſay to one, Go, and he goeth; and to another, Come, and he cometh; 10 and to my ſlave, Do this, and he doeth it." And JESUS hearing 'this' admired, and ſaid to them that followed, "Verily, I declare unto you, I have not found even in Iſrael ſuch great faith. But I ſay unto you, that many ſhall come from the eaſt and weſt; and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven: but the children of the kingdom ſhall be caſt out into that darkneſs, which is without; there ſhall be weeping and gnaſhing of teeth." And JESUS ſaid to the centurion, "Go thy way, and

* Lev. xiv. 1—32. † That the cure is really perfected.

and be it unto thee according to thy faith." And in that very hour was his servant healed.

And JESUS coming into Peter's house, saw his wife's mother, lying 'in bed' and sick of a fever: and he touched her hand, and the fever left her; and she arose and waited upon * them. And when the evening was come, they brought unto him many that were possessed with devils: and he cast out the 'evil' spirits with a word, and healed all that were sick. That it might be accomplished, which was spoken by the prophet Isaiah, saying, "He himself took our infirmities, and "bore 'away' our diseases †."

Now when JESUS saw great multitudes about him, he gave orders to go over unto the other side ‡: and there came a certain scribe, and said unto him, "Master, I will follow thee whithersoever thou goest." And JESUS saith unto him, "The foxes have holes, and the birds of the air 'have' nests, yet the son of man hath not where he may lay his head." And another, 'one' of his disciples, said unto him, "Lord, first permit me to go and bury my father." But JESUS said unto him, "Follow thou me, and leave the dead to bury their dead." And when he was entered into the ship ||, his disciples followed him. And behold there arose a great agitation in the sea, insomuch that the vessel was covered with the waves: but he was asleep. And his disciples came and awoke him, saying, "Lord, save us, we are perishing!" And he saith unto them, "Why are ye timorous, O ye of little faith?" Then rising up, he rebuked the winds, and the sea, and there was a great calm. And the men were amazed, saying, "What a wonderful 'person'

* Or, him, MSS. † Isaiah liii. 4. ‡ Of the lake of Gennesareth. || Or, vessel.

is this, that even the winds and the sea obey him?"

And when he was come to the other side into the country of the Gergesenes *, there met him two men possessed with demons, coming out of the sepulchres, exceeding fierce, so that no one could pass by that way; and behold they cried out, saying, "What have we to do with thee, JESUS, thou son of God? art thou come hither to torment us before the time?" Now there was at a considerable distance from them a herd of many swine, feeding: and the demons intreated him, saying, "If thou cast us out, give us leave to go away into the herd of swine." And he said unto them, Go. And they came out and entered into the herd of swine, and behold the whole herd of swine ran violently down a precipice into the sea, and perished in the waters. And the feeders 'of them' fled, and went into the city and told every thing, and what had happened to the demoniacs. And behold the whole city came out to meet JESUS, and when they saw him, they began to intreat him that he would depart out of their coasts.

☩ AND having gone on board the vessel, he passed over and came to his own city †. And behold they brought a man seized with the palsy, laid on a bed. And JESUS seeing their faith, said to the man that had the palsy, "Take courage, son, thy sins are forgiven thee." And behold, some of the scribes said within themselves, "This man blasphemeth." And JESUS, who knew their thoughts, said, "Wherefore do you think 'such' evil things in your hearts? For which is easier, to say, "Thy sins are forgiven thee:" or to say, "Arise and walk?" But that you may

* i. e. of the ancient Girgashites. Vid. Josh. iii. 10. Some MSS read Gadarenes. † Or, town.

may know that the ſon of man 'here' on earth hath authority to forgive ſins;" (then he ſaith to the paralytic perſon) "Ariſe, take up thy couch, and go to thine own houſe." And he aroſe and went away to his houſe. And when the multitude ſaw 'it', they were amazed, and glorified God, who had given ſuch power unto men.

And, as JESUS paſſed out from thence, he ſaw a man, whoſe name was Matthew, ſitting at the cuſtom-houſe *: And he ſaith unto him, "Follow me." And he aroſe and followed him. And 10
it came to paſs as JESUS ſat at table in the houſe †, behold, a great number of publicans and ſinners, came and ſat alſo at table with him and his diſciples. And when the phariſees ſaw it, they ſaid to his diſciples, "Why doth your maſter eat with publicans and ſinners?" But JESUS having heard 'it,' ſaid unto them, "They that are in health, have no need of the phyſician, but thoſe that are ſick. But go your way and learn the meaning of that ſcripture, "I require mercy and not ſacrifice ‡." For I am not come to call the righteous, but ſinners to repentance."

Then came to him the diſciples of John, ſaying, "Whence is it that we and the phariſees frequently faſt, whereas thy diſciples faſt not?" And JESUS ſaid unto them, "Can the children 15
of the bride-chamber mourn, ſo long as the bridegroom is with them? But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt? No man will ſew a piece of new ‖ cloth on an old garment, for that which is put in to fill it up, taketh from the garment, and the rent is made worſe. Neither do men put new wine into old bottles §: elſe the bottles

* Or, board of cuſtom. † Of Matthew, vid. Mark ii. 15. ‡ Hoſea vi. 6. ‖ Cloth that hath not been ſent to the fuller. Gr. § i. e. leather bottles which, when old, would not ſtretch as at firſt, if the wine ſhould ferment.

bottles break, and the wine runneth out, and the bottles are deſtroyed: but they put new wine into new bottles and both are preſerved."

While he was ſpeaking theſe things to them, behold, there came a certain ruler 'of the ſynagogue' and worſhipped him, ſaying, "My daughter is even now dead: but come and lay thy hands on her and ſhe ſhall live." And JESUS aroſe and followed him and 'ſo did' his diſciples.

20 And behold a woman, who had laboured under a flux of blood twelve years, came behind him, and touched the border of his garment. For ſhe ſaid within herſelf, "If I may but touch his clothes, I ſhall be recovered." And JESUS having turned 'himſelf' about and ſeen her, ſaid, "Daughter, take courage, thy faith hath made thee well." And the woman was 'perfectly' well from that hour.

And when JESUS came into the ruler's houſe, and ſaw the flute-players and the people making a noiſe, he ſaid to them, "Retire; for the girl is not dead, but 'fallen' aſleep." And they de-

25 rided him. But when the multitude were turned out, he went in and took hold of her hand, and the girl aroſe. And the fame of it went abroad into all that country.

And as JESUS paſſed on from thence, two blind men followed him, crying out and ſaying, "O thou ſon of David, have compaſſion on us." And when he was come into the houſe, the blind men came unto him: And JESUS ſaith to them, "Do you believe that I am able to do this?" They ſay unto him, "Yes, Lord." Then he touched their eyes and ſaid, "Be it unto you

30 according to your faith." And their eyes were opened. And JESUS gave them a ſtrict charge that they ſhould tell no man. But when they were gone out, they ſpread his fame over all that country.

AND

And as they went out, behold they brought to him a dumb perſon poſſeſſed with a demon. And when the demon was expelled, the dumb ſpake: and the multitudes were aſtoniſhed, ſaying, "It was never ſeen ſo in Iſrael." But the phariſees ſaid, "He caſteth out demons, by the prince of the demons."

AND JESUS went about all the cities and vil- 35
lages teaching in their ſynagogues, and preaching the good news of the kingdom, and healing every diſeaſe and every malady among the people. And beholding the multitudes, he was moved with compaſſion for them, becauſe they were faint and expoſed 'to danger' as ſheep that had no ſhepherd. Then he ſaith to his diſciples, "The harveſt is indeed great, but the labourers are few: therefore make your ſupplications to the lord of the harveſt, that he would ſend * forth labourers into his harveſt."

And having called his twelve diſciples unto ✠
him, he gave them power over unclean ſpirits, to caſt them out, and to cure every diſtemper and every malady. Now the names of the twelve apoſtles are theſe: The firſt Simon, who is called Peter, and Andrew his brother: James 'the ſon' of Zebedee, and John his brother: Philip and Bartholomew: Thomas and Matthew the publican: James 'the ſon' of Alpheus, and Libbeus, whoſe ſurname was Thaddeus: Simon the Canaanite, and Judas Iſcariot, who alſo betrayed him.

Theſe twelve JESUS ſent forth, and commanded 5
them, ſaying, "Do not go into the way of the gentiles, nor enter into 'any' city of the Samaritans. But go ye rather to the loſt ſheep of the houſe of Iſrael. And as ye go, proclaim, ſaying, "The kingdom of heaven is approaching."

Heal

* Or, thruſt forth.

Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out demons: and as ye have received freely, freely give. Provide neither gold nor ſilver nor
10 braſs in your purſes; nor a ſcrip for 'your' journey; nor two coats 'apiece'; nor ſhoes, nor yet ſtaves *: for the labourer is worthy of his food. And into whatever city or village you enter, inquire who in it is worthy, and continue there till you go thence. And when you enter into any family, ſalute it: And if the family be worthy, your peace ſhall come upon it: But if it be not worthy, your peace ſhall return unto you. And whoſoever ſhall not receive you, nor hearken to your words, when you come out of that houſe
15 or city, ſhake off the duſt of your feet. Verily I ſay unto you, it ſhall be more tolerable in the day of judgment for the land of Sodom and Gomorrah, than for that city.

"Behold, I ſend you out as ſheep in the midſt of wolves; be ye therefore prudent as ſerpents, and harmleſs as doves. But be upon your guard againſt men; for they will betray you to the councils, and will ſcourge you in the ſynagogues. And you ſhall be brought before governors and kings on my account, for a witneſs to them, and to the heathen. But when they ſhall deliver you up, be not ſolicitous how or what you ſhall ſpeak; for it ſhall be given you in that very hour what
20 you ſhall ſpeak. For it is not 'ſo much' you that ſpeak, as the ſpirit of your father, that ſpeaketh in you. And one brother ſhall betray another to death; and the father the ſon; and children ſhall riſe up againſt their parents, and cauſe them to be put to death. And you ſhall be hated of all men for the ſake of my name: but he that endureth to the end, ſhall be ſaved. But when they perſecute you in one city, flee to another: for verily I ſay unto you, you ſhall not finiſh 'your

* i. e. walking ſtaffs.

'your progreſs through' the cities of Iſrael, until the ſon of man ſhall come. The diſciple is not above his teacher, nor the ſervant above his lord: It is ſufficient if the diſciple be as his teacher, and the ſervant as his lord. If they have called the maſter of the family Beelzebub, how much more his domeſtics! Therefore fear them not: for there is nothing hid, which ſhall not be revealed; nor ſecret which ſhall not be known. What I ſay to you in darkneſs, ſpeak ye in the light: and what ye hear in the ear, proclaim from the houſetops. And be not afraid of them, who kill the body, and cannot kill the ſoul; but rather fear him, who is able to deſtroy both ſoul and body in hell. Are not two ſparrows ſold for a farthing*? yet not one of them ſhall fall to the ground without your father. But even the very hairs of your head are all numbered. Fear not therefore, ye are more valuable than many ſparrows. Whoſoever therefore ſhall confeſs me before men, I alſo will confeſs him before my father in heaven. But whoſoever ſhall renounce me before men, I alſo will renounce him before my father in heaven. Do not ſuppoſe, that I am come to ſend peace on the earth†: I came not to ſend peace but a ſword. For I am come to ſet a man at variance againſt his father; and the daughter againſt the mother, and the daughter-in-law againſt her mother-in-law: And a man's enemies 'ſhall be' thoſe of his own family. He who loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me. And he that doth not take his croſs, and follow after me, is not worthy of me. He that findeth his life ſhall loſe it; but he that loſeth his life for my ſake ſhall find it. He that entertaineth you, doth entertain

* Or, an ASSARIA about a farthing and half Engliſh money. † Or, on the land.

entertain me; and he that entertaineth me, doth entertain him that ſent me. He that entertaineth a prophet in the name of a prophet, ſhall receive the reward of a prophet. And he that entertaineth 'any' righteous man, in the name of a righteous man, ſhall receive the reward of a righteous man. And whoſoever ſhall give to drink unto one of theſe little ones a cup of cold water only in the name of a diſciple, verily I ſay unto you, he ſhall by no means loſe his reward."

✠ And it came to paſs, when JESUS had made an end of giving inſtructions to his twelve diſciples, he departed thence to teach and to preach in their cities.

Now when John had heard in priſon the works of CHRIST, he ſent two of his diſciples, and ſaid unto him, "Art thou he that cometh, or are we to expect another?" Then JESUS anſwering, ſaid unto them, "Go, and relate to John the things, which you hear and ſee: the blind receive their ſight, and the lame walk; the lepers are cleanſed, and the deaf hear; the dead are raiſed, and the poor have the goſpel preached to them. And happy is he that ſhall not be ſcandalized at me."

And as they were going away, JESUS began to ſay unto the multitudes concerning John, "What went you out into the wilderneſs to behold? A reed ſhaken by the wind? But what went you out to ſee? a man dreſſed in ſoft garments? behold they that wear ſoft clothing, are in the houſes of kings. But what did you go out to ſee? a prophet? yea I ſay unto you and more than a prophet. For this is the perſon of whom it is written *, "Behold I ſend my meſſenger before thy "face, who ſhall prepare thy way before thee." I aſſuredly ſay unto you, among thoſe that have been born of women, there hath not ariſen a prophet

* Mal. iii. 1.

phet greater than John the Baptiſt: nevertheleſs, he that is leaſt in the kingdom of heaven, is greater than he. And from the days of John the Baptiſt, even unto the preſent time, the kingdom of heaven is attacked with violence, and the violent ſeize it. For till the time of John, all the prophets prophefied, and the law. And if you will receive 'it,' this is Eliſah, who was to come. He that hath ears to hear, let him hear 15
'it.' But to what ſhall I compare this generation? It is like little children ſitting in the markets, and calling out to their companions and ſaying, "We have piped to you, and you have not danced; we have mourned to you, and you have not lamented." For John came neither eating nor drinking, and they ſay, "He hath a devil." The Son of Man came eating and drinking, and they ſay, "Behold, a gluttonous man and a wine-bibber, a friend of publicans and ſinners. But wiſdom hath been juſtified by her children."

Then he began to upbraid the cities, in which 20
moſt of his miracles had been wrought, becauſe they did not repent. "Woe unto thee, O Chorazin! woe unto thee, O Bethſaida! for if the miracles which have been wrought in you, had been done in Tyre and Sidon, they would long ago have repented in ſackcloth and aſhes. Wherefore I ſay unto you, the condition of Tyre and Sidon, in the day of judgment, ſhall be more tolerable than yours. And thou, O Capernaum, who haſt been exalted even to heaven, ſhalt be brought down to hell: for if the miracles, which have been wrought in thee, had been performed in Sodom, it would have continued even to this day. Wherefore I ſay unto you, that the condition of the land of Sodom, in the day of judgment, ſhall be more tolerable than thine."

25 At that time JESUS took occasion to say, "I ascribe glory to thee, O Father, Lord of heaven and earth, that thou hast hid these things from wise and understanding persons, and hast revealed them to infants. Be it so, O Father, since it is thy pleasure. All things are delivered unto me by my Father: And no one knoweth the Son, but the Father; neither doth any know the Father but the Son, and he to whom the Son is pleased to reveal him. Come unto me, all ye that labour and are heavy burdened, and I will ease you. Take my yoke upon you, and learn of me, for I am meek, and lowly in heart, and
30 you shall find refreshment to your souls: for my yoke is easy and my burden is light."

✠ ABOUT this time JESUS went on the sabbath-day through the corn, and his disciples were hungry, and began to pluck the ears of corn and to eat. But when the Pharisees saw 'it,' they said to him, "Behold, thy disciples do that, which is not lawful to do on the sabbath." And he said to them, "Have ye not read what David did, when he was hungry, and they that were with him? how he entered into the house of God, and did eat the shew-bread, which was neither lawful for him nor them to eat, but for
5 the priests alone? Or have you not read in the law, that the priests in the temple on the sabbath-days profane the sabbath, and 'yet' are blameless? Now I say unto you, that there is 'something' * greater than the temple here. But if you had known what this meaneth, "I "require mercy and not sacrifice †," you would not have condemned the innocent. For the Son of Man is lord even of the sabbath 'itself."

AND when he was departed thence, he entered
10 into their synagogue. And behold there was a man,

* Meaning perhaps his body. † Hos. v. 6.

man, who had his hand withered; and they aſked him, ſaying, "Is it lawful to cure on ſabbath-days?" that they might accuſe him. And he ſaid to them, "What man is there of you, who if he have but one ſheep, that on the ſabbath-day ſhall fall into a pit, would not lay hold of it, and raiſe it up? Now how much is a man better than a ſheep? So that it is lawful to do well on ſabbath-days." Then he ſaith to the man, "Stretch forth thine hand." And he ſtretched it out, and his hand was reſtored well as the other.

Then the Phariſees went out and held a conſultation againſt him, how they might deſtroy him. But JESUS, knowing 'it,' withdrew him- 15
ſelf from thence, and great multitudes followed him, and he healed them all: and he charged them that they ſhould not make him known; that it might be accompliſhed, which was ſpoken by Iſaiah the prophet *, ſaying, "Behold my "ſervant, whom I have choſen; my beloved, "in whom my ſoul doth acquieſce. I will put "my ſpirit upon him, and he ſhall proclaim "judgment to the heathen. He ſhall not con- "tend, nor cry out, nor ſhall any one hear his "voice in the ſtreets. He ſhall not break 'even' 20
"a bruiſed reed, nor extinguiſh 'even' the "ſmoking flax, till he ſend forth judgment to "victory †. And the Gentiles ſhall confide in "his name."

THEN there was brought to him one poſſeſſed by a demon, blind and dumb, and he cured him, ſo that the blind and dumb both ſpake and ſaw. And all the people were aſtoniſhed and ſaid, "Is not this the ſon of David?" But the Phariſees hearing 'this,' ſaid, "This 'man' doth not caſt out demons, but only by Beelzebub, the

* Iſa. xlii. 1. † i. e. till he cauſe judgment or righteouſneſs to prevail and be victorious.

25 prince of the demons." And JESUS knowing their thoughts, ſaid to them, "Every kingdom divided againſt itſelf is brought to deſolation; and every city or family, divided againſt itſelf, ſhall not ſtand. And if Satan caſt out Satan, he is divided againſt himſelf; how then ſhall his kingdom ſubſiſt? And if I caſt out demons by Beelzebub, by whom do your children expel them? Therefore they ſhall be your judges. But if I caſt out demons by the Spirit of God, then the kingdom of God is come unto you. * Or how can any one enter into the houſe of a ſtrong man, and plunder his goods, unleſs he firſt bind the ſtrong man, and then he may plunder his houſe.

30 He that is not with me is againſt me, and he that doth not gather with me, is ſcattering abroad.

Therefore I ſay unto you, all manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy againſt the Spirit ſhall not be forgiven to men. And whoſoever ſpeaketh a word againſt the Son of Man, it ſhall be forgiven him: but whoſoever ſhall ſpeak againſt the Holy Spirit, it ſhall never be forgiven him, either in this world, or in that which is to come. Either make the tree good and its fruits good; or elſe make the tree corrupt and its fruit corrupt. For the tree is known by 'its' fruit. O ye breed of vipers, how can you, who are ſo wicked, ſpeak good things? for the mouth ſpeaketh out

35 of the abundance of the heart. A good man out of the good treaſure of the heart, produceth good things: and a wicked man out of the evil treaſure bringeth forth evil things. But I declare unto you, that in the day of judgment, men ſhall give an account for every unprofitable word, which they ſhall ſpeak. For by thy words thou ſhalt be juſtified, or by thy words thou ſhalt be condemned."

Then

* Or, otherwiſe how can, &c. D.

Then ſome of the Scribes and Phariſees anſwered ſaying, "Maſter, we would ſee a ſign from thee." But he anſwered and ſaid to them, "An evil and adulterous generation ſeeketh after a ſign; but no ſign ſhall be given unto them, unleſs 'it be' the ſign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fiſh, ſo ſhall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh ſhall riſe up in judgment with this generation, and ſhall condemn it; for they repented at the preaching of Jonah, and behold one greater than Jonah is here. The queen of the ſouth 'country' ſhall riſe up in judgment with this generation, and ſhall condemn it; ſince ſhe came from the extreme boundaries of the earth, to hear the wiſdom of Solomon, and behold one greater than Solomon is here. An unclean ſpirit, when he is gone out of a man, goeth about through dry places, ſeeking reſt and findeth none: Then he ſaith, "I will return to my dwelling, whence I came out;" And when he cometh, he findeth it empty, ſwept, and adorned. Then he goeth and aſſociateth with himſelf ſeven other ſpirits more wicked than himſelf, and entering in, they dwell there; ſo that the laſt condition of that man is worſe than the former. Thus alſo will it be to this wicked generation."

And as he was yet ſpeaking to the people, behold his mother and his brethren ſtood without, deſiring to ſpeak with him. Therefore one ſaid unto him, "Behold thy mother and thy brethren ſtand without, deſiring to ſpeak with thee." But he anſwered and ſaid to him that told him, "Who is my mother! and who are my brethren?" And ſtretching out his hand towards his diſciples, he ſaid, "Behold my mother, and my brethren: For whoſoever ſhall do the will of

my heavenly Father, this very perſon is my brother, or ſiſter, or mother.

☩ On that day JESUS going out of the houſe, ſate down by the ſide of the ſea. And ſuch great multitudes were gathered together, that entering into a veſſel *, he ſate down: and the whole multitude ſtood upon the ſhore. And he ſpake many things unto them in parables, ſaying, ℣ "Behold a ſower went forth to ſow. And as he was ſowing, ſome of the ſeeds fell by the way-ſide, and the birds came and devoured them. ℣ Some fell upon ſtony places, where they had not much earth; and immediately they ſprung up, becauſe they had no depth of earth. But when the ſun ſhone 'hot' they were ſcorched and withered away, becauſe they had not root. And ſome fell among thorns, and the thorns ſprung up and choaked them. But the reſt fell into good ground, and produced fruit, ſome an hundred fold; ſome ſixty fold; ſome thirty fold. He that hath ears to hear, let him hear."

10 And the diſciples came and ſaid to him, "Why doſt thou ſpeak to them in parables?" And he replying ſaid unto them, "Becauſe it is granted to you, to know the myſteries of the kingdom of heaven, but to them it is not granted. For to every one who hath, ſhall be given, and he ſhall have abundance; but even that, which he hath, ſhall be taken away from him who hath not. Therefore I ſpeak to them in parables; becauſe ſeeing, they ſee not; and hearing, they hear not; neither do they underſtand. And in them is the prophecy of Iſaiah † fulfilled, which ſaith, "By hearing you ſhall hear, but you ſhall "not underſtand; and ſeeing you ſhall ſee, but 15 "you ſhall not perceive. For the heart of this "people is grown ſtiff with fatneſs, and they "hear

* Or ſmall ſhip. † Iſa. vi. 9.

" hear with heavy ears, and have closed up their " eyes, lest at any time they should see with their " eyes, and hear with their ears, and understand " with their heart, and should be converted, and " I should heal them." But happy are your eyes, because they see; and your ears, because they hear. For verily I say unto you, that many prophets, and righteous men, have desired to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them.

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth 'it' not, then cometh that wicked one, and catcheth away that 'word' which was sown in his heart: this is he that received seed by the way-side. But he that received the seed into stony places, this is he who heareth the word, and immediately receiveth it with joy; he hath no root in himself, but is 'only' for a time: for when any oppression or persecution ariseth on account of the word, he is presently offended. He who received seed among the thorns, is he that heareth the word; and the anxious care of the world, and the delusion of riches, choke the word, and he becometh unfruitful. But he that received the seed into good ground, is he that heareth the word and understandeth 'it:' who also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty."

Another parable he proposed unto them, in these terms: " The kingdom of heaven may be compared to a man, who had sown good seed in his ground. But while the man slept, his enemy came and sowed tares among the wheat, and went away. But when the blade was sprung up, and produced fruit, then the tares also appeared.

And the ſervants of the houſholder * came and ſaid to him, "Sir, didſt thou not ſow good ſeed in thy field? whence then hath it tares?" And he ſaid unto them, "Some malicious perſon hath done this." And the ſervants ſaid to him, "Wilt thou then have us to go and gather them up?" But he ſaid, "No, leſt while you gather up the tares, you ſhould root up the wheat with them. Permit both to grow up together till the harveſt; and in the time of harveſt, I will ſay to the reapers, "Gather ye together firſt the tares, and bind them in bundles, that they may be burnt; but gather ye the wheat into my barn."

He propoſed another parable to them, ſaying, "The kingdom of heaven is like a grain of muſtard ſeed, which a man took and ſowed in his field: which indeed is 'one of' the leaſt of all the ſeeds; but when it is grown, is the greateſt among herbs; yea it becometh a tree, ſo that the birds of the air come and lodge in its branches."

He ſpake another parable to them: "The kingdom of heaven is like leaven, which a woman took and covered up with three meaſures † of meal, till the whole was leavened."

All theſe things JESUS ſpake to the multitude in parables, and without a parable he ſpake not to them. That it might be fulfilled which was ſpoken by the prophet ‡, ſaying, "I will open "my mouth in parables, I will give vent to "things hid from the foundation of the world."

Then JESUS having diſmiſſed the multitude, went into a houſe; and his diſciples came to him, ſaying, "Explain to us the parable of the tares in the field." And he anſwered and ſaid unto them, "He that ſowed the good ſeed is the Son of Man: the field is the world: the good ſeed are the children of the kingdom: but the tares are

* Or, proprietor of the land. † Near a peck and a half each. ‡ Pſal. lxxviii. 2.

are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world: and the reapers are the angels. As therefore the tares are gathered together and burnt in the fire; so shall it be at the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things, which have been an offence, even those that practise iniquity; and shall cast them into the furnace of fire; there shall be lamentation and gnashing of teeth. Then shall the righteous shine forth like the sun in the kingdom of their Father. Every one, who hath ears to hear, let him hear."

"Again, the kingdom of heaven is like treasure * hid in a field, which when a man hath found, he concealeth; and for joy of it, goeth and selleth all that he hath, and buyeth that field."

"Again, the kingdom of heaven is like a merchant seeking beautiful pearls; who finding one pearl of an exceeding great value, went away and sold all that he had, and bought it."

"Again, the kingdom of heaven is like a net thrown into the sea, which gathered 'fishes' of all sorts: which when it was full, they dragged to the shore, and sitting down, gathered the good into vessels, but threw away the bad. So it will be at the end of the world: the angels shall come forth, and separate the wicked from among the just, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

JESUS saith unto them, "Have ye understood all these things?" They say unto him, "Yes, lord." And he said unto them, "Therefore every scribe, who is disciplined to the kingdom of heaven, is like a man, that is master of a family, who bringeth forth out of his store, things new and old." And it came to pass, that when

* i. e. some rich mine.

JESUS had finiſhed theſe parables, he departed thence.

AND when he was come into his own country, he taught them * in their ſynagogue, inſomuch that they were aſtoniſhed and ſaid, "Whence hath this man this wiſdom, and theſe mighty
55 works? Is not this the ſon of the carpenter? Is not his mother called Mary! and 'are not' James, and Joſes, and Simon, and Judas his brethren? And are not all his ſiſters here with us? Whence then hath this man all theſe things?" And they were offended in him. But JESUS ſaid unto them, "A prophet is no where leſs eſteemed than in his own country, and in his own family." And he did not many mighty works there, on account of their unbelief.

AT that time Herod, the tetrarch, heard of the fame of JESUS, and ſaid to his ſervants, "This is John the Baptiſt; he is riſen from the dead, and for this reaſon 'theſe' extraordinary powers operate in him."

For Herod had ſeized John, and bound him, and put him in priſon, on account of Herodias, his brother Philip's wife. For John had ſaid to him, "It is not lawful for thee to have her."
5 And when he would have put him to death, he feared the multitude, becauſe they looked upon him as a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before them and pleaſed Herod. Whereupon he promiſed with an oath to give her whatever ſhe ſhould aſk; and ſhe being previouſly urged by her mother, ſaid, "Give me the head of John the Baptiſt here in a charger†." And the king was ſorry; nevertheleſs for the ſake of his oath, and

* His countrymen. † Or, large diſh.

and them, who ſate with him at meat, he ordered that it ſhould be given her. And he ſent 10
and beheaded John in the priſon. And his head
was brought in a charger, and given to the
maiden: and ſhe brought it to her mother. And
his diſciples came and took away the body and
buried it, and went and told JESUS. When JE-
SUS heard 'of it,' he departed thence in a veſſel
privately, into a deſart place: and the multitude
hearing of it, followed him on foot out of the
cities.

AND JESUS, when he came out *, and ſaw
'ſuch' a great multitude, was moved with com-
paſſion for them, and healed their ſick. And 15
when evening came on, his diſciples came to him,
ſaying, "This is a deſart place, and the day †
is now far advanced, diſmiſs the multitude, that
they may go into the villages and buy themſelves
food." But JESUS ſaid to them, they have no
need to go away, give ye them 'ſomething' to
eat." And they ſay unto him, "We have here
but five loaves and two fiſhes." He ſaid, "Bring
them hither to me." And he commanded the
multitude to ſit down upon the graſs, and took
the five loaves and two fiſhes, and looking up to
heaven, he bleſſed ‡: and when he had broke
the loaves he gave 'them' to 'his' diſciples,
and the diſciples to the multitudes. And they 20
did all eat and were ſatisfied: and they took up
of the fragments, that were over and above, twelve
full baſkets. And they who had eaten were about
five thouſand men, beſides women and children.

And JESUS immediately || obliged his diſciples
to get into the veſſel, and croſs over before him
to the other ſide, while he diſmiſſed the multi-

* Of the veſſel. † Literally, hour. ‡ The fiſhes (Luke ix. 16) commanding that bleſſing upon them by which they were to be multiplied in the diſtribution.
|| See John vi. 14.

tudes. And when he had dismissed the multitudes, he ascended a mountain, to pray in secret. And when it was evening, he was there alone. But the vessel was by this time in the middle of the sea, tossed by the waves; for the wind was
25 contrary. And in the fourth watch * of the night JESUS went to them walking on the sea. And when the disciples saw him walking on the sea, they were troubled † and said, "It is an apparition!" and they cried out for fear. But JESUS immediately spoke to them, and said, "Take courage, it is I, be not afraid." And Peter, answering, said unto him, "Lord, if it be thou, command me to come to thee upon the water." And he said, "Come." And Peter came down from the vessel, and walked on the
30 water, to come to JESUS: but perceiving the wind strong, he was afraid: and he began to sink, and cried out, saying, "Lord, save me." And immediately JESUS stretching out his hand laid hold on him, and said to him, "O thou of little faith, why didst thou doubt?" And when they were come aboard, the wind ceased. Then they that were in the vessel came and worshipped him, saying, "Thou art indeed the Son of God."

AND when they had passed over, they came to
35 the land of Gennesareth. And the men of the place, who knew him, sent out into all the country round about, and brought unto him all that were diseased; and intreated him, that they might only touch the border of his garment; and as many as touched were perfectly recovered.

✠ THEN the Scribes and Pharisees come to JESUS from Jerusalem, saying, "Why do thy disciples transgress the tradition of the elders? for they do

* About three o'clock in the morning. † Or, disturbed.

do not wash their hands when they eat bread." But he answering said unto them, "Why do you also transgress the commandment of God out of regard to your tradition? For God commanded, saying, "Honour thy father and mother *:" and "Whoso curseth father, or mother, let him "surely die †." But ye assert 'that' any one may say to 'his' father or mother, 'let that be' a gift by which thou mightiest receive advantage from me; and he shall not honour his father or his mother. And 'thus' ye have invalidated the command of God through your tradition. O you hypocrites, well did Isaiah ‡ prophesy of you, saying, "This people draweth near to me "with their mouth, and honoureth me with "'their' lips, but their heart is far estranged "from me. But in vain do they worship me, "while they teach doctrines 'that are' mere "human injunctions."

And he called the multitude and said unto them, "Hear and understand; not that which goeth into the mouth polluteth a man: but what proceedeth out of the mouth, this polluteth the man." Then came his disciples and said to him, "Knowest thou that the Pharisees, who heard this saying, were offended?" But he answered and said, "Every plantation, which my heavenly Father hath not planted, shall be rooted up. Let them alone, they are blind guides of the blind: and if the blind lead the blind, they will both fall into a ditch." But Peter answering said unto him, "Explain to us this parable." And JESUS said, "Are ye also still so void of understanding? Do ye not yet perceive, that whatsoever entereth in at the mouth, goeth into the belly, and is thrown off into the vault? But the things which proceed out of the mouth, come forth

* Exod. xx. 12. † Ib. xxi. 17. ‡ Isa. xxix. 13.

forth from the heart, and these defile the man. For out of the heart proceed evil reasonings, murders, adulteries, fornications, thefts, false
20 reasonings, blasphemies. These are the things which pollute a man: but to eat with unwashed hands doth not defile a man."

AND JESUS went out from thence, and withdrew to the coasts of Tyre and Sidon. And behold a Canaanitish woman came out of those coasts, and cried unto him, saying, "Have mercy upon me, O Lord, thou son of David; my daughter is grievously tormented by a demon." But he answered her not a word. And his disciples came and intreated him, saying, "Dismiss her, for she crieth after us." But he replying said, "I am not sent but to the lost sheep of the
25 house of Israel." Then she came and worshipped him, saying, "Lord, help me." But he answered and said, "It is not proper to take the children's bread, and throw it to the dogs." And she said, "True, Lord; yet the dogs eat of the crumbs that fall from their master's table." Then JESUS answering said unto her, "O woman, great is thy faith: Be it unto thee even as thou wilt?" And her daughter was cured even from that very hour.

AND JESUS departed thence, and came near to the sea of Galilee: and he went up to a moun-
30 tain and sate down there. And there came to him great multitudes, having with them persons, who were lame, blind, dumb, 'or' maimed, and many others; and they cast them at the feet of JESUS, and he healed them: so that the multitude was amazed, when they beheld the dumb speaking; the maimed made whole; the lame walking; and the blind seeing: and they glorified the God of Israel.

Then

Then JESUS called to him his disciples and said, "I have compassion upon the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they should faint on the road!" And his disciples say to him, "Whence should we have so much bread in the wilderness, as to fill so great a multitude?" And JESUS saith to them, "How many loaves have you?" And they said, "Seven, and a few small fishes." And he commanded the multitude to sit down on 35
the ground. And he took the seven loaves and the fishes, and gave thanks and brake 'them,' and gave to his disciples, and his disciples to the multitude. And they did all eat and were satisfied: and they took up seven baskets full of what remained over of the fragments. Now they that did eat were four thousand men, besides women and children. And he dismissed the multitude, and took ship, and came into the coasts of Magdala.

AND the Pharisees and Sadducees came, and ✠
to try 'him,' desired him that he would shew them a sign from heaven. But he answering said unto them, "You say in an evening, 'It will be' fair weather, because the sky is of a fiery red: and in the morning, 'It will be' tempestuous weather to-day, for the sky is red and lowring. O ye hypocrites, you know how to distinguish the face of the heavens, and can you not 'distinguish' the signs of the times? An evil and adulterous generation demandeth a sign, and no sign shall be given it, unless it be the sign of the prophet Jonah." And he left them and departed.

AND when his disciples were come to the other 5
side, they had forgotten to take bread. And JE-

sus said unto them, "Be very cautiously on your guard against the leaven of the Pharisees and Sadducees." And they debated among themselves; saying, "It is 'because we have taken no bread." Which when JESUS perceived, he said unto them, "O ye of little faith, why do you debate with yourselves, because you have brought no bread? Do ye not yet understand, nor remember the five loaves of the five thousand, and how many bas-
10 kets * ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up 'then?' How is it that you do not understand, that I did not speak to you concerning bread, 'but' that you should be upon your guard against the leaven of the Pharisees and Sadducees?" Then they understood, that he did not charge them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

AND when JESUS came to the coasts of Cesarea Philippi, he asked his disciples, saying, "Whom do men say that I, the Son of Man, am?" And they said, "Some say John the Baptist, some Elijah, and others Jeremiah, or one of the pro-
15 phets." He saith to them, "But whom do you say that I am?" Simon Peter answered and said, "Thou art the Messiah †, the Son of the living God." And JESUS replying said unto him, "Blessed art thou, O Simon Bar-Jonas: for flesh and blood hath not revealed 'it' to thee, but my Father in heaven. And I also say to thee, Thou art indeed Peter ‡, and upon this rock I will build my church; and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be

* Or, panniers. † Or, Christ; i. e. the anointed one. ‡ i. e. a rock.

be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." Then 20
charged he his disciples, that they should tell no man that he was JESUS the Messiah.

Now JESUS from that time began to shew his disciples, that he must go to Jerusalem, and suffer many things from the elders and chief priests, and Scribes, and be put to death, and be raised again on the third day. Then Peter took him 'by the hand,' and began to chide him, saying, "Mercy on thee *, O Lord! this shall not be 'done' unto thee." But he turned and said to Peter, "Get thee behind me, Satan, thou art a stumbling-block to me, for thou doest not regard † the things of God, but the things of men." Then JESUS said to his disciples, "If any one is willing to come after me, let him deny himself, and take up his cross and follow me. For 25
whosoever would save his life, shall lose it; and whoever shall lose his life for my sake and the gospel's, will find it. For what would it profit a man, if he should gain the whole world, and should be punished with the loss of his life ‡? Or what will not a man give as a ransom for his life ‡? For the Son of Man shall come in his Father's glory, with his angels; and then shall he recompense every man according to his actions. Verily I say unto you, there are some of them who stand here, that shall not taste of death till they have seen the Son of Man coming in his kingdom.

And after six days, JESUS taketh Peter and ✠
James, and John his brother, and bringeth them up to a high mountain apart: and he was transfigured in their presence; and his face shone like the sun, and his raiment became white as the light.

* Or, God in mercy forbid! † Or, favour of.
‡ Or, soul.

light. And behold there appeared to them Moſes and Elijah talking with him. Then anſwered Peter and ſaid unto JESUS, "Lord, it is delightful for us to be here: if thou pleaſeſt, let us make three tents here, one for thee, and one for Moſes, and one for Elijah." While he was yet ſpeaking, behold a bright cloud overſhadowed them, and lo! a voice out of the cloud, which ſaid, "This is my beloved Son, in whom I am well pleaſed; hear ye him." And when the diſciples heard 'this voice,' they fell on their faces, and were exceedingly terrified. And JESUS came and touched them, and ſaid, "Riſe up, and be not afraid." And lifting up their eyes, they ſaw no 'other' perſon, but JESUS only.

And as they came down from the mountain, JESUS charged them, ſaying, "Tell the viſion to no one, till the Son of Man be riſen again from the dead." And his diſciples aſked him, ſaying, "Why then do the Scribes ſay, that Elijah muſt firſt come." And JESUS replying, ſaid unto them, "Indeed Elijah doth firſt come, and ſhall regulate all things. But I ſay unto you, that Elijah is come already, and they did not know him, but have treated him juſt as they pleaſed: Thus likewiſe ſhall the Son of Man ſuffer by them." Then the diſciples underſtood, that he ſpoke to them concerning John the Baptiſt.

AND when they were come to the multitude, there came to him a 'certain' man, kneeling down to him, and ſaying, "O Lord, have compaſſion on my ſon, for he is a lunatic, and grievouſly tormented, for he often falleth into the fire, and often into the water: and I brought him to thy diſciples, and they could not cure him." Then JESUS ſaid in reply, "O incredulous and perverſe generation, how long ſhall I be with you? how long ſhall I endure you? bring him

him hither to me." And JESUS rebuked the demon, and he departed out of him. And the child was well from that very hour.

Then came the disciples to JESUS apart, and said, "Why could not we cast him out?" And 20
JESUS said unto them, "Because of your unbelief; for verily I say unto you, If you had 'but as much' faith as a grain of mustard-seed, you might say to this mountain, "Remove from this place to that," and it should remove; and nothing would be impossible to you. But as for this kind, 'it' goeth not forth without prayer and fasting."

AND while they continued in Galilee, JESUS said unto them, "The Son of Man shall be betrayed into the hands of men: and they shall put him to death; but he shall be raised again on the third day." And they were exceeding sorry.

AND when they were come to Capernaum, the collectors of the tribute came to Peter and said, "Doth not your master pay the tribute?" He 25
saith, "Yes." And when he came into the house, JESUS prevented him, and said, "What is thy opinion * Simon? Of whom do the kings of the earth receive custom or tribute? of their own sons, or of strangers?" Peter saith to him, "Of strangers." JESUS said to him, "Then the sons are free." Nevertheless, that we may not offend † them, go to the sea, and throw in a hook, and take the first fish that cometh up; and when thou hast opened its mouth, thou shalt find a stater ‡: take that, and give 'it' them for thee and me.

AT the same time the disciples came to JESUS, ✠
saying, "Who is the greatest in the kingdom of heaven?"

* Or, What thinkest thou?

† Or, be a stumbling-block; or occasion others to fall.

‡ About 2s. 6d. English.

heaven?" And JESUS having called to him a little child, ſet him in the midſt of them, and ſaid, "I aſſuredly declare to you, except ye be converted, and become like little children, ye ſhall by no means enter into the kingdom of heaven. Whoever therefore ſhall humble himſelf, as this little child, he is the greateſt in the kingdom of heaven. And whoever ſhall entertain one ſuch little child in my name, entertaineth me. But whoever ſhall occaſion the ſtumbling of one of theſe little ones, who believe in me, it were better for him that a mill-ſtone ſhould be hanged about his neck, and he be drowned in the depth of the ſea.

"Woe unto the world becauſe of 'ſuch' offences [or * ſcandals:] for it is unavoidable that offences [or ſcandals] come; but woe to that man by whom the offence [or ſcandal] cometh. Wherefore if thy hand or thy foot cauſe thee to fall, cut them off, and caſt 'them' from thee: it is better for thee to enter into life lame or maimed, than having two hands or two feet, to be caſt into eternal fire. And if thine eye cauſe thee to fall, tear it out and caſt it away from thee: it is better for thee to enter life with 'but' one eye, than having two eyes, to be thrown into hell-fire. Take heed that you deſpiſe not one of theſe little ones: for I ſay unto you, that their angels in heaven do inceſſantly behold the face of my heavenly Father.

"For the Son of Man came to ſave that which was loſt. What think ye? If a man had an hundred ſheep, and one of them ſhould wander, would he not leave the ninety-nine on the mountains, and go out to ſeek that which is gone aſtray? And if he happen to find it, I aſſuredly ſay unto you, that it will give him more joy, than the ninety-nine, which had not wandered. Even

* Or, ſtumbling-blocks.

Even ſo it is not the will of your heavenly Father, that one of theſe little ones ſhould be loſt.

" And if thy brother ſin againſt thee, go and 15
reprove him, between thee and him alone: If he will hear thee thou haſt gained thy brother. But if he will not liſten, take with thee one or two more; that in the mouth of two or three witneſſes every word may be eſtabliſhed. But if he diſregard them, tell it to the church; and if he diſregard the church, let him be to thee as an heathen or a publican. Verily I ſay unto you, whatſoever ye ſhall bind on earth, ſhall be bound in heaven; and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven. Further I ſay unto you, that if two of you ſhall agree together on earth, concerning any thing which they ſhall aſk, it ſhall be done for them by my Father in heaven. For where two or three are aſſembled in 20
my name, I am there in the midſt of them."

Then came Peter to him, and ſaid, " Lord, how often muſt I forgive my brother, if he offend againſt me? until ſeven times?" JESUS ſaith to him, " I do not ſay to thee till ſeven times, but till ſeventy times ſeven. For this reaſon the kingdom of heaven may be likened to a certain king, who was determined to ſettle an account with his ſervants. And when he began to reckon, there was brought unto him one, who owed him ten thouſand talents *. And as he had no- 25
thing to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore falling down, proſtrated himſelf at his feet, and ſaid, " Lord, have patience with me, and I will pay thee all." Then the lord of that ſervant being melted with compaſſion diſcharged him, and forgave him the debt. But as that ſervant went out, he met one of his fellow-ſervants, who owed him

* A talent is 75 lb. of ſilver.

him an hundred pence *; and laying hold on him by the throat, he said, "Pay me that, which thou owest." And his fellow-servant fell down at his feet, and intreated him, saying, "Have patience with me, and I will pay thee all." And he would not, but went and cast him into prison, till he should pay the debt. And when his fellow-servants saw what passed, they were exceedingly grieved, and came and gave their lord an exact account of the whole matter. Then his lord having called him, said unto him, "Thou wicked slave, I forgave thee all that debt because thou didst intreat 'my pity:' shouldst not thou also have had compassion on thy fellow-servant, even as I had compassion on thee?" And his lord being 'justly' incensed, delivered him to the torturers, till he should pay all that was due to him. Thus also will my heavenly Father deal with you, if you do not every one from your hearts forgive his brother his trespasses."

✣ And it came to pass that when JESUS had finished these discourses, he departed from Galilee, and came into the borders of Judea beyond Jordan. And great multitudes followed him, and he healed them there. And the Pharisees came to him, tempting him, and saying unto him, "Is it lawful for a man to put away his wife for every cause?" And he said to them in reply, "Have ye not read, that the Creator from the beginning made them male and female †? and said, "For this cause shall a man "leave father and mother, and shall adhere to "his wife, and they two shall be one flesh ‡." So that they are no longer two, but one flesh. What God therefore has yoked together, let not man separate." They say unto him, "Why then

* Or, denarii; each of which was about 7½ d. sterling.
† Gen. i. 27. ‡ Ib. ii. 24.

then did Moſes command to give a bill of divorce, and to diſmiſs her *?" He ſaith to them, "On account of the hardneſs of your hearts, Moſes gave you permiſſion to put away your wives; (yet it was not ſo from the beginning:) but I tell you, that whoſoever ſhall diſmiſs his wife, except 'it be' for whoredom, and marry another woman, committeth adultery; and he that ſhall marry her, who is diſmiſſed, committeth adultery." His diſciples ſay unto him, "If this be 10 the caſe between a man and his wife, it is not expedient to marry." But he ſaid to them, "All men cannot receive this ſaying †, but 'only they' to whom it is given: (for there are 'ſome' eunuchs, who were born ſo from their mother's womb: and there are 'ſome' eunuchs, who were made eunuchs by men: and there are 'ſome' eunuchs, who have made themſelves eunuchs on account of the kingdom of heaven:) He, that is able to receive 'this ſaying,' let him receive it."

Then were brought unto him little children, that he might lay his hands upon them, and pray: and the diſciples rebuked them. But JESUS ſaid, "Suffer the little children, and forbid them not to come unto me, for of ſuch is the kingdom of heaven." And having laid his hands upon them, 15 he departed thence.

AND behold one came, and ſaid unto him, "Good maſter, what good thing ſhall I do that I may have eternal life?" And he ſaid to him, "Why doſt thou call me good? none is good but one, 'even' God. But if thou art determined to enter into life, keep the commandments." He ſaith to him, "Which?" JESUS ſaid, "‡ Thou ſhalt not kill; Thou ſhalt not "commit adultery; Thou ſhalt not ſteal; Thou "ſhalt not bear falſe witneſs; Honour thy father and

* Deut. xxiv. 1. † i. e. that it is not expedient to marry. ‡ Exod. xx. 13.

" and thy mother; and Thou ſhalt love thy neigh-
" bour as thyſelf *." The young man ſaith to him, " I have obſerved all theſe from my youth: what do I further need?" JESUS ſaid unto him, " If thou wilt be perfect, go, ſell what thou haſt, and give to the poor; and thou ſhalt have treaſure in heaven: and come, 'and' follow me." But when the young man heard that ſaying, he went away ſorrowful, for he had great poſſeſſions.

Then ſaid JESUS to his diſciples, " Verily I ſay unto you, that a rich man will hardly † enter into the kingdom of heaven. And I ſay to you again, it is eaſier for a camel to ‡ go through the eye of a needle, than for a rich man to enter in-
to the kingdom of God." And when his diſciples heard 'this,' they were exceedingly amazed, ſaying, " Who then can be ſaved?" But JESUS looking on them, ſaid to them, " With men it is impoſſible, but all things are poſſible with God."

Then anſwered Peter and ſaid unto him, " Behold we have forſaken all and followed thee; what ſhall we therefore have?" And JESUS ſaid to them, " Verily I ſay unto you, that you, who have followed me in the renovation, when the Son of Man ſhall ſit on the throne of his glory, you alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath left houſes, or brothers, or ſiſters, or father, or mother, or wife, or children, or lands for my name's ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.

30 " But many 'who are' firſt ſhall be laſt, and
☩ the laſt 'ſhall be' firſt.——For the kingdom of heaven is like a man that was the maſter of a family, who went early in the morning to hire labourers

* Lev. xix. 18. † Or, with difficulty. ‡ Or, according to ſome expoſitors, cable-rope.

bourers for his vineyard. And having agreed with the labourers for a penny * a day, he ſent them into his vineyard. And going out about the third hour †, he ſaw others ſtanding unemployed in the market; and he ſaid to them, "Go ye alſo into the vineyard, and whatſoever is reaſonable ‡ I will give you." And they went away. Again going out about the ſixth and 5
ninth hours ||, he did the ſame. And about the eleventh hour § going out he found others ſtanding unemployed, and he ſaith to them, "Why do ye ſtand here the whole day unemployed?" They ſay unto him, "Becauſe no one hath hired us." He ſaith to them, "Go ye alſo into the vineyard, and whatſoever is reaſonable ‡, you ſhall receive." Now when the evening was come **, the lord of the vineyard ſaith to his ſteward, "Call the labourers, and pay them their wages, beginning from the laſt 'hired,' even to the firſt." And when they came who 'were hired' about the eleventh hour, they each received a penny. So when the firſt came, they reckoned that they 10
ſhould have received more; but they alſo received every one a penny. And when they had received 'it,' they murmured againſt the maſter of the houſe, and ſaid, "Truly theſe laſt have laboured but one hour, and thou haſt made them equal to us, who have borne the burden, and heat of the day." But he anſwered, and ſaid to one of them, "Friend, I do not injure thee; didſt not thou agree with me for a penny? Take what is thine and be gone; for I will give to this laſt even as to thee. And indeed, is it not lawful 15
for me to do what I will with mine own? Is thine

* A Roman denarius; about 7½d. of our money. † At nine in the morning. ‡ Or, juſt. || i. e. at noon, and at three in the afternoon. § At five in the afternoon. ‡ Or, juſt. ** At ſix o'clock.

eye evil, becauſe I am good?" Thus the laſt ſhall be firſt, and the firſt laſt: for many are called, but few choſen."

And JESUS going up to Jeruſalem, took the twelve diſciples apart by the way, and ſaid to them, "Behold, we are going up to Jeruſalem, and the Son of Man ſhall be delivered up to the chief prieſts and ſcribes, and they ſhall condemn him to death, and ſhall deliver him up to the Gentiles, to mock, and to ſcourge, and to crucify 'him;' and on the third day he ſhall riſe again."

20 Then the mother of Zebedee's children * came to him with her ſons, worſhipping † 'him,' and deſiring a certain 'favour' of him. And he ſaid to her, "What wouldeſt thou?" She ſaith unto him, "Grant that theſe my two ſons may ſit, the one on thy right-hand, and the other at thy left, in thy kingdom." But JESUS ſaid in reply, "You know not what you aſk: are you able to drink of the cup, of which I am about to drink, and to be baptized with the baptiſm, with which I am 'to be' baptized?" They ſay to him, "We are able." And he ſaith unto them, "You ſhall indeed drink of my cup, and be baptized with the baptiſm, with which I am baptized: but to ſit on my right-hand, and on my left, is not mine to give, but 'to thoſe' for whom it is prepared by my Father." And when the ten heard 'of it,' they were moved with indignation
25 againſt the two brethren. But JESUS called them to him, and ſaid, "You know that the princes of the heathen 'nations' ‡ lord it over them; and 'their' great men exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever would be great among you, let him be

* James and John. † Or, doing obeiſance to.
‡ Or, governors of the Gentiles.

be your minister; and whosoever would be chief among you, let him be your servant: even as the Son of Man came not to be waited upon, but to serve 'others,' and to give his life a ransom for many."

AND as they were going from Jericho, a great multitude followed him. And behold two blind 30
men, who sate by the way-side, when they heard that JESUS was passing by, cried out, saying, "Have mercy on us, O Lord, thou son of David." And the multitude rebuked them, that they should be silent; but they cried out the more, "Have mercy on us, O Lord, thou son of David." And JESUS stood still, and called them, and said, "What do you desire that I should do for you?" They say to him, "Lord, that our eyes may be opened." Then JESUS had compassion on them, and touched their eyes; and immediately their eyes received sight, and they followed him.

And when they drew nigh to Jerusalem, and 1
were come to Bethphage, at the mount of Olives, then JESUS sent two disciples, saying to them, "Go into the village over-against you; and immediately you shall find a she ass and a colt with her; untie and bring 'them' to me. And if any man say any thing unto you, ye shall say, "The Lord hath need of them:" and he will immediately send them." Now all this was done, that it might be accomplished which was spoken by the prophet saying, "Tell ye the daughter of 5
"Sion, Behold, thy king cometh unto thee "meek, and sitting upon an ass; yea, 'upon' "a colt the foal of an ass *." And the disciples went and did as JESUS commanded them, and brought the ass and the colt; and they threw their mantles upon them †, and set 'him' there-

* Zech. ix. 9. † i. e. on which of them he chose.

on. And a very great multitude ſpread their mantles in the way; others cut down branches from the trees and ſtrewed 'them' in the way. And the multitudes that went before, and followed, cried, ſaying, "Hoſannah * to the ſon of David! Bleſſed be he that cometh in the name of the Lord! Hoſannah in the higheſt!"

10 And as he made his entrance into Jeruſalem, the whole city was in a commotion, ſaying, "Who is this?" And the multitude ſaid, "This is JESUS the prophet, of Nazareth in Galilee."

And JESUS went into the temple of God, and drave out all them that ſold and bought in the temple, and overthrew the tables of the exchangers of money †, and the ſeats of them that ſold doves ‡: and he ſaid to them, "It is written, "My houſe ſhall be called a houſe of prayer ||:" but ye have made it a den of robbers." And the blind and the lame came to him in the temple, and

15 he healed them. But when the chief prieſts and ſcribes beheld the wonders he performed, and the children crying out in the temple and ſaying, "Hoſannah to the ſon of David!" they were filled with indignation, and ſaid to him, "Doſt thou hear what theſe ſay?" And JESUS ſaith to them, "Yes: have ye never read, "Out of the "mouths of babes and ſucklings thou haſt perfected praiſe §?" And he left them, and went out of the city to Bethany, and lodged there.

Now in the morning, as he returned into the city, he was hungry. And ſeeing on the way a ſingle fig-tree, he went to it: and he found nothing

* Hoſannah ſignifies, in Hebrew, "Save, we beſeech thee." Equivalent to our Engliſh phraſe, "God ſave the king." † Sc. of foreign money into the current coin. ‡ For ſacrifice. || Iſa. lvi. 7. § Pſal. viii. 2.

thing thereon but leaves only: And he said to it, "Let not any fruit hereafter ever grow upon thee!" And the fig-tree presently withered away. And when the disciples saw 'it,' they wondered, saying, "How soon is the fig-tree withered away?" JESUS answering, said to them, "Assuredly I say unto you, if ye have faith, and do not doubt, ye shall not only do this * of the fig-tree; but also if ye shall say to this mountain, "Be thou removed, and be thou thrown into the sea;" it shall be done: and all things, whatever ye shall ask in prayer, believing, ye shall receive."

AND when he was come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority doest thou these things? and who gave thee this authority?" And JESUS answered and said to them, "I also will ask you one thing, which if ye tell me, I will likewise tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" And they reasoned among themselves, saying, "If we shall say, From heaven, he will say to us, Why did ye not then believe him? But if we shall say, Of men, we fear the people, for all men esteem John as a prophet." And they answered JESUS, and said, "We cannot tell." And he said to them, "Neither do I tell you by what authority I do these things. But what think you? A man had two sons; and coming to the first he said, "Son, go work to day in my vineyard." And he answered, and said, "I will not:" But afterwards he repented, and went. And he came to the second, and said in the same manner. And he answered, and said, "Sir, I 'am' going:" yet he went not. Which of the two did the will of his father?" They say to him,

* Miracle of.

" The firſt." JESUS ſaith to them, " Verily, I ſay unto you, that the publicans and common proſtitutes lead you the way into the kingdom of God. For John came unto you in the way of righteouſneſs, and you believed him not; but the publicans and harlots believed him. And ye when ye ſaw 'it' did not afterwards repent, 'ſo as' to believe him.

" Hear another parable. There was a certain maſter of a family, who planted a vineyard, and made a hedge round it, and digged 'a place for' a wine-preſs in it, and built a tower, and let it out to huſbandmen, and took a journey for a long time into a diſtant country. And 'at the ſeaſon' when the time of the fruit approached, he ſent his ſervants to the huſbandmen, that he might
35 receive the fruits of it. And the huſbandmen ſeized his ſervants, and beat one, and ſlew another, and ſtoned another. And he ſent again other ſervants, more than the firſt: they did the ſame unto them. But laſt of all he ſent his ſon to them, ſaying, " They will reverence my ſon." But when the huſbandmen ſaw the ſon, they ſaid among themſelves, " This is the heir, come, let us kill him, and ſeize on his inheritance." And they ſeized 'him,' and caſt him out of the vine-
40 yard, and ſlew 'him.' When therefore the lord of the vineyard cometh, what will he do to thoſe huſbandmen?" They ſay unto him, " He will miſerably * deſtroy thoſe wretches, and will let out the vineyard to other huſbandmen, who ſhall render him the fruits in their ſeaſons." JESUS ſaith unto them, " Did ye never read in the ſcriptures, " The ſtone which the builders refuſed, " the ſame is become the head of the corner: " this is the Lord's doing, and it is wonderful " in our eyes †." For this reaſon I ſay unto you, that the kingdom of God ſhall be taken away

* Or, wretchedly. D. † Pſal. cxviii. 22.

away from you, and given to a nation which shall bring forth the fruits thereof. And whosoever shall fall upon this stone shall be broken: But on whomsoever it shall fall, it shall grind him to powder *." And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the people, because they esteemed him as a prophet.

And JESUS answered and spake to them again in parables, saying, "The kingdom of heaven is like a man 'that was' a king, who made a marriage-feast for his son; and he sent his servants to call those, who had been invited, to the nuptial banquet. But they would not come. Again he sent other servants, saying, Tell them that were invited, "Behold I have prepared my dinner; my oxen and fatted beasts are slain, and all things are ready: come to the marriage-feast." But not regarding 'it,' they went away, one to his field, and another to his merchandise: And the rest laying hold on his servants, insulted and slew 'them.' And when the king heard 'of it,' he was provoked; and having sent his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants, "The marriage-feast is prepared; but they who were invited were not worthy: go ye therefore to the public ways, and invite as many as you find to the wedding-banquet." And those servants went out into the 'public' ways, and assembled all that they met with, whether bad or good: And the feast was abundantly supplied with guests. But the king coming in to view the guests, saw a man there not clothed with a wedding-garment: and he said to him, "Friend, how camest thou in hither, not having a wedding-garment?" And he

* Isa. viii. 14, 15.

he was ſtruck ſpeechleſs. Then the king ſaid to 'his' ſervants, "Bind his hands and feet, and take him away and caſt him into the darkneſs which is without: there ſhall be weeping and gnaſhing of the teeth. For many are called, but few choſen."

15 Then the Phariſees went and took counſel how they might inſnare him in 'his' diſcourſe. And they ſent out to him their diſciples, with the Herodians, ſaying, "Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man, for thou regardeſt not the perſon of men: tell us therefore What thinkeſt thou? Is it lawful to pay tribute to Cæſar, or not?" But JESUS perceived their wickedneſs, and ſaid, "Ye hypocrites, why do ye tempt me? Shew me the tribute-money." And

20 they brought him a penny *. And he ſaith to them, "Whoſe is this image and inſcription?" They ſay to him, "Cæſar's." Then ſaith he unto them, "Render therefore to Cæſar the things which are Cæſar's; and to God the things which are God's." When they had heard 'his' anſwer' they admired. And they left him, and went away.

The ſame day came to him the Sadducees, who ſay that there is no reſurrection, and aſked him, ſaying, "Maſter, Moſes ſaid that if a man

25 die, having no children, his brother ſhould marry his wife, and raiſe up ſeed to his brother †. Now there were with us ſeven brethren, and the firſt when he had married a wife died, and having had no children, left his wife to his brother. Alſo the ſecond in like manner; and the third; 'and ſo on' to the ſeventh; and laſt of all the woman alſo died. In the reſurrection therefore, whoſe wife ſhall ſhe be of the ſeven? for they all had

* Or, Roman denarius: value 7½d. † Deut. xxv. 5.

had her." Jesus answered, and said to them, "Ye are mistaken, not knowing the scriptures, nor the power of God. For in the resurrection 30
they neither marry, nor are given in marriage; but are as the angels of God in heaven. But as for the resurrection of the dead, have ye not read what was spoken to you by God, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob *:" God is not the God of the dead, but of the living." And when the multitude heard 'this,' they were astonished at his doctrine.

But when the Pharisees heard that he had silenced the Sadducees, they were gathered together: And one of them 'who was' a Doctor 35
of the Law, asked 'him' a question to make trial of him, and said, "Master, which 'is' the great commandment in the law?" And Jesus said unto him, "Thou shalt love the Lord thy "God with all thine heart, and with all thy "soul, and with all thy mind †." This is the first and great commandment. And the second is like unto it, "Thou shalt love thy neighbour "as thyself ‡. Upon these two commandments 40
depend all the law and the prophets."

While the Pharisees were gathered together, Jesus asked them, saying, "What think ye concerning the Messiah? Whose son is he?" They say unto him, "The son' of David." He saith unto them, "How then doth David by the Spirit call him Lord, saying, "The Lord said unto "my Lord, Sit thou on my right-hand, till I "make thine enemies thy foot-stool ||." If Da- 45
vid then call him Lord, how is he his son?" And no man could answer him a word, neither did any one presume from that day forward to ask him any more questions.

* Prov. iii. 6. † Deut. vi. 5. ‡ Lev. xix 18. || Psal. cx. 1.

✠ Then ſpake JESUS to the multitude and to his diſciples, ſaying, "The Scribes and the Phariſees ſit in the chair of Moſes: All therefore whatſoever they ſhall charge you to obſerve, obſerve and do; but practiſe not according to their works: for they ſay, but do not practiſe. For they bind grievous and inſupportable burdens, and lay 'them' on mens ſhoulders; but they 'themſelves' will not move them with a finger of theirs. And all their works they do to be viewed by men: they make their phylacteries * broad, and make the fringes of their garments large, and love the uppermoſt places at feaſts, and the higheſt ſeats in the ſynagogue, and ſalutations in the markets, and to be called by men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your maſter, 'even' Chriſt, and ye all are brethren. And call not any one on earth your Father †; for one is your Father, 'even' he in heaven. Neither be ye called Maſters; for one is your Maſter, 'even' Chriſt. But he that is greateſt among you ſhall be your ſervant. And whoſoever ſhall exalt himſelf, ſhall be abaſed; and whoſoever ſhall humble himſelf, ſhall be exalted.

"But woe unto you, ye Scribes and Phariſees, hypocrites! for ye ſhut up the kingdom of heaven againſt men: for ye neither go in yourſelves, nor permit them that are entering, to go in. Woe unto you, ye Scribes and Phariſees, hypocrites! for ye devour the houſes of widows, and for a pretence make long prayers; therefore ſhall ye receive greater damnation. Woe unto you, ye Scribes and Phariſees, hypocrites! for ye compaſs the ſea and the land to make one proſelyte; and

* Little ſcrolls of parchment bound to their foreheads and wriſts, on which were written Exod. xiii. 9, 16. and Deut. vi. 8. xi. 18.—As for the fringes, ſee Num. xv. 38. Deut. xxii. 12. † The Rabbies were ambitious of this name.

and when he is become 'ſo' ye make him doubly more a child of hell than yourſelves. Woe unto you, ye blind guides! who ſay, Whoſoever ſhall ſwear by the temple, it is nothing: but whoſoever ſhall ſwear by the gold of the temple, he is obliged *. Ye fooliſh and blind 'creatures!' for which is greater, the gold, or the temple that ſanctifieth the gold? And whoſoever ſhall ſwear by the altar, it is nothing: but whoſoever ſhall ſwear by the gift which is upon it, he is obliged †. Ye fooliſh and blind 'wretches!' for which 'is' greater, the gift, or the altar that ſanctifieth the gift? Therefore he that ſweareth by the altar, ſweareth by it, and by all things upon it: And he that ſweareth by the temple, ſweareth by it, and by him that dwelleth in it: And he that ſweareth by heaven, ſweareth by the throne, and by him who ſitteth upon it.

"Woe unto you, ye Scribes and Phariſees, hypocrites! for ye tithe mint, and aniſe, and cummin, and have neglected the weightier matters of the law, juſtice, and mercy, and fidelity: theſe ye ought to have practiſed, and not to have omitted the others. Ye blind guides, who ſtrain out a gnat ‡, and ſwallow down a camel. Woe unto you, ye Scribes and Phariſees, hypocrites! for ye cleanſe the outſide of the cup, and the diſh; but the inner parts are full of rapine and intemperance. Thou blind Phariſee! firſt cleanſe the inſide of the cup and of the diſh; that the outſide of them may be clean alſo. Woe unto you, ye Scribes and Phariſees, hypocrites! for ye reſemble whited ſepulchres, which indeed appear beautiful without, but within are full of the bones of the dead, and of all uncleanneſs. Even ſo ye alſo do indeed outwardly appear righteous unto

* By his oath. † To perform his oath. ‡ In the hot countries they paſs their liquors through a ſtrainer, on account of the inſects.

men, but within ye are full of hypocrisy and iniquity. Woe unto you, ye Scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and adorn the monuments of the righ-
30 teous, and say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. So that you bear witness to yourselves * that you are the sons of those that murdered the prophets. And do you 'then' fill up the measure of your fathers †. Ye serpents, ye brood of vipers, how can ye escape the damnation of hell? Therefore behold I send unto you prophets, and wise men, and scribes; and 'some' of them ye will kill, and crucify, and 'some' of them ye will scourge in your synagogues, and persecute from city to city:
35 that upon you may come all the righteous blood which hath been poured forth on the earth, from the blood of Abel that righteous man, to the blood of Zechariah the son of Barachiah, whom ye murdered between the temple and the altar. Verily I say unto you, all these things shall come on this generation. O Jerusalem! Jerusalem! 'thou' that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens together under 'her' wings, and 'yet' ye would not? Behold your house is left desolate to you. For I say unto you, Henceforth ye shall not see me, till ye shall say, "Blessed 'is' he that cometh in the name of the Lord."

✠ And JESUS going out, departed from the temple: And his disciples came to 'him' to shew him the buildings of the temple: And JESUS said unto them, "Do ye not see all these things? Verily I say unto you, There shall not be left one stone

* You approve yourselves their genuine offspring by being, like them. C. † Of your fathers sins.

ſtone upon another, that ſhall not be demoliſhed."
And as he ſate upon the mount of Olives, the diſciples came to him privately, ſaying, "Tell us when theſe things ſhall happen: and what 'ſhall be' the ſign of thy coming, and of the end of the age?" And JESUS anſwering, ſaid to them, "See 'to it' that no man deceive you; for many ſhall come in my name, ſaying, "I 5
am the Meſſiah *;" and ſhall deceive many. Ye ſhall hear of wars, and rumours of wars: See that ye be not troubled: for all 'theſe things' muſt come to paſs, but the end is not yet. For nation ſhall riſe up againſt nation, and kingdom againſt kingdom, and there ſhall be famines, and peſtilences, and earthquakes in various places: (all theſe things 'are' the beginning of ſorrows:) then ſhall they deliver you up to be afflicted, and ſhall kill you: And ye ſhall be hated by all nations for my name's ſake. And many ſhall then 10
be offended, and ſhall betray one another, and hate one another. And many falſe prophets ſhall ariſe, and ſhall deceive many. And becauſe iniquity ſhall abound, the love of many will grow cool. But he who endureth to the end, ſhall be ſaved. And this goſpel of the kingdom ſhall be preached in all the world for a witneſs to all nations, and then ſhall the end come. When there- 15
fore ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet †, get up in the holy place (let every one that readeth, underſtand) then let them that are in Judea, flee to the mountains. Let not him that is on the top of the houſe, come down to take any thing out of his houſe ‡: Neither let him who is in the field, return back to take his clothes. And woe to them that are with child, and to them that give ſuck in thoſe days! But pray ye that your flight 20
be

* Or, Chriſt. † Dan. ix. 27. ‡ The Jews had uſually ſtairs on the outſide of their houſes.

be not in the winter, nor on a ſabbath-day *. For then ſhall be great tribulation, ſuch as never was from the beginning of the world to this time; no, nor ever ſhall be. And except thoſe days ſhould be ſhortened, there could no fleſh be ſaved: but for the elects ſake thoſe days ſhall be ſhortened. If any one ſhall then ſay to you, "Behold, the Meſſiah 'is' here! or behold 'he is' there!" do not believe it. For there ſhall ariſe falſe Meſſiahs, and falſe prophets, and ſhall ſhew great ſigns and prodigies, ſo as, if 'it were' poſſible, to deceive the very elect. Behold, I have told you 'this' beforehand. Therefore if they ſhall ſay unto you, "Behold he is in the wilderneſs," do not go forth; 'or' "Behold 'he is' in the ſecret apartments," do not believe 'it.' For as the lightning breaketh forth from the eaſt, and ſhineth even to the weſt, ſo alſo ſhall the coming of the Son of Man be: for whereſoever the carcaſe is, there will the eagles be gathered together. Immediately after the affliction of thoſe days, the ſun ſhall be darkened, and the moon ſhall not give her light; and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of Man in heaven; and all the tribes of the land ſhall then mourn, and they ſhall ſee the Son of Man, coming in the clouds of heaven with power and great glory. And he ſhall ſend his meſſengers with the great ſound of a trumpet, and they ſhall aſſemble his elect from the four winds, from one end of the heavens to the other.

"Now learn a parable † from the fig-tree. When its branch is now become tender, and putteth forth leaves, ye know that ſummer is near; ſo likewiſe when ye ſhall ſee all theſe things,

* When the roads are bad, or the journies obliged to be ſhort. † A parable taken from the fig-tree.

things, know that he is near *, 'even' at the doors. Verily I say unto you, This generation shall not pass away, until all these things be fulfilled. Heaven and earth shall pass away, but 35
my words shall not pass away. But of that day and hour no one knoweth, no not the angels of heaven, but my Father only. But as † the days of Noah, so also shall the coming of the Son of Man be. For as in the days which were before the deluge, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the deluge came and bore them all away; so also shall the coming of the Son of Man be.

"Two men shall then be in the field, the one 40
shall be seized, and the other dismissed: Two 'women shall be' grinding at the mill, the one shall be seized, and the other dismissed. Watch therefore, for ye know at what hour your Lord doth come: But this ye know, that if the master of a house had known in what watch ‡ the thief would come, he would have watched; and would not have suffered his house to be broke open. Therefore be ye also ready; for at an hour when ye think not, the Son of Man cometh. Who now is the faithful and prudent servant, 45
whom his lord hath appointed ruler over his household, to give them their food in due season? Happy 'is' that servant whom his Lord when he cometh, shall find thus employed. Verily I say unto you, that he will make him Ruler of all his estate. But if that wicked servant shall say in his heart, "My Lord delayeth his coming," and shall begin to beat his fellow-servants, and to eat and drink with the drunken: the Lord of 50
that servant shall come in a day when he doth not expect 'him,' and in an hour when he is not aware;

* The Son of Man. See ver. 30. † It happened in.
‡ Of the night.

aware; and shall cut him asunder, and appoint him his portion with hypocrites: there shall be weeping and gnashing of teeth.

✠ "Then * shall the kingdom of heaven be like ten virgins, who took their lamps and went out to meet the bridegroom. And five of them were prudent, and five foolish. They that were foolish, when they took their lamps, did not take any oil with them: Whereas the prudent took oil in their vessels, with their lamps. But while the bridegroom delayed, they all slumbered, and fell asleep. And in the middle of the night there was a cry made, "Behold, the bridegroom is coming, go ye out to meet him." Then all those virgins arose, and dressed their lamps. And the foolish said to the prudent, "Give us of your oil, for our lamps are gone out." But the prudent replied, "We cannot do it,' lest there should not be enough for us and you: But rather go ye to them that sell, and buy for yourselves." And while they went to buy, the bridegroom came; and those that were ready, went in with him to the marriage-feast, and the door was shut. And some time after the other virgins also came, saying, "Sir, sir, open to us." But he answered, saying, "Truly, I say unto you, I know you not." WATCH, therefore, for ye know neither the day nor the hour, in which the Son of Man cometh.

"For 'the Son of Man will be' as a man, 'who' going a journey called his servants, and delivered his effects to them. And to one he gave five talents, and to another two, and to another one; to every man according to his capacity: And immediately he went away. And he who had received the five talents, went and traded with them, and produced five talents more. And in like manner he who 'had received' the two, he

* Then; i. e. in that day of final account.

he alſo gained two more. But he who had received one, went away and digged 'a hole' in the earth, and hid his maſter's money. But after ſome conſiderable time, the maſter of thoſe ſervants cometh and maketh up his accounts with them. And he who had received the five talents came, and brought other five talents, ſaying, "Sir, thou didſt deliver to me five talents: Behold, I have gained to them five talents more." And his maſter ſaid unto him, "Well done, thou good and faithful ſervant, thou haſt been faithful in a few things, I will ſet thee over many things; enter thou into the joy of thy maſter." He alſo, who had received the two talents, came and ſaid, "Sir, thou didſt deliver to me two talents; behold, I have gained two other talents to them." His maſter ſaid unto him, "Well done, thou good and faithful ſervant, thou haſt been faithful in a few things, I will ſet thee over many things; enter thou into the joy of thy maſter." But he alſo who had received the one talent, came and ſaid, "Sir, I knew thee that thou art a ſevere man, reaping where thou didſt not ſow, and gathering whence thou hadſt not ſcattered: and being terrified, I went away and hid thy talent in the earth: Behold 'there' thou haſt thine own." And his maſter anſwering, ſaid unto him, "Thou wicked, and ſlothful ſervant, thou kneweſt that I reap where I did not ſow, and gather whence I had not ſcattered: therefore thou ſhouldſt have put my money to the bankers; and when I came, I might have received mine own with intereſt. Take ye therefore the talent from him, and give it to him that hath ten talents: for to every one that hath, ſhall be given, and he ſhall have abundance; but from him, that hath not, even what he hath, ſhall be taken away. And caſt ye the unprofitable ſervant into the darkneſs, which is without;

without; there ſhall be weeping, and gnaſhing of the teeth.

" When the Son of Man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon his glorious throne, and all the nations ſhall be aſſembled before him, and he ſhall ſeparate them from each other, as a ſhepherd ſeparateth the ſheep from the goats. And he ſhall ſet the ſheep on his right-hand, but the goats on his left.

" Then the king ſhall ſay to them on his right-hand, " Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the
35 foundation of the world. For I was hungry, and ye gave me ' food ' to eat: I was thirſty, and ye cauſed me to drink: I was a ſtranger, and ye took me in: ' I was ² naked, and ye clothed me: I was ſick, and ye looked after me: I was in priſon, and ye came to me." Then ſhall the righteous anſwer him, and ſay, " Lord, when did we ſee thee hungry, and fed ' thee ?' Or thirſty, and cauſed ' thee ' to drink ? Or when did we ſee thee a ſtranger, and took ' thee ' in ? Or naked, and clothed ' thee ?' Or when did we
40 ſee thee ſick, or in priſon, and came to thee ?" And the king anſwering ſhall ſay unto them, " Verily, I ſay unto you, In-as-much as ye did ' it ' unto one of the leaſt of theſe my brethren, ye did ' it ' to me."

" Then he ſhall ſay alſo to them on the left-hand, " Depart from me, ye curſed, into the everlaſting fire prepared for the Devil and his angels: for I was hungry, and ye did not give me to eat; I was thirſty, and ye did not give me to drink; I was a ſtranger, and ye did not take me in; naked, and ye did not clothe me; ſick, and in priſon, and ye did not look after me." Then ſhall they alſo anſwer, and ſay unto him, " Lord, when did we ſee thee hungry, or thirſty,

ty, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter to thee?" Then ſhall he anſwer them, ſaying, "Verily I ſay unto you, In-as-much as ye did it not to one of the leaſt of theſe, ye did 'it' not to me." And theſe ſhall go away into everlaſting puniſhment; but the righteous into everlaſting life."

And it came to paſs when JESUS had finiſhed all theſe diſcourſes, he ſaid to his diſciples, "Ye know that after two days the paſſover cometh, and the Son of Man is betrayed to be crucified." Then the chief prieſts, the ſcribes, and the elders of the people aſſembled together at the palace of the high-prieſt, who was called Caiaphas, and conſulted that they might take JESUS by artifice, and put 'him' to death. But they ſaid, "Not at the feaſt, leſt there ſhould be a tumult among the people."

Now when JESUS was in Bethany *, in the houſe of Simon the leper, a woman having an alabaſter veſſel of very precious ointment, came to him, and poured 'it' on his head as he ſate at 'meat.' But when his diſciples obſerved 'it,' they had indignation, ſaying, "To what purpoſe 'is' this waſte? for this ointment might have been ſold for a great deal †, and given to the poor." But JESUS knowing 'it,' ſaid to them, "Why trouble ye the woman, for ſhe hath performed a good work towards me. For the poor ye have always with you, but me ye have not always. For, in that ſhe hath poured this ointment on my body, ſhe did 'it' for my burial. I aſſuredly ſay unto you, whereſoever this goſpel ſhall be preached over the whole world, 'this' alſo which this woman hath done, ſhall be ſpoken of for a memorial of her."

Then

* A village near Jeruſalem. John xi. 18.

† Of money.

Then one of the twelve, called Judas Iſcariot,
15 went to the chief-prieſts, and ſaid, "What are ye willing to give me, and I will deliver him to you?" And they agreed with him for thirty pieces of ſilver. And from that time he ſought opportunity to betray him.

Now on the firſt day of unleavened bread, the diſciples came to JESUS, ſaying to him, "Where wilt thou have us prepare for thy eating the paſſover?" And he ſaid, "Go into the city to ſuch a one, and ſay to him, 'The teacher ſaith, My time is near, I will celebrate the paſſover at thy houſe, with my diſciples.'" And the diſciples did as JESUS had appointed them, and made the paſſover ready.

20 Now when the evening was come, he ſate down with the twelve. And as they were eating, he ſaid, "Verily I ſay unto you, that one of you will betray me." And they were exceedingly grieved, and began every one of them to ſay to him, "Lord, is it I?" And he anſwered, and ſaid, "He that dippeth his hand with me in the diſh, this very perſon ſhall betray me. The Son of Man is going, as it is written concerning him, but woe to that man by whom the Son of Man is betrayed: it had been well for
25 that man, if he had never been born." Then Judas, who betrayed him, anſwered and ſaid, "Maſter, is it I?" He ſaid to him, "Thou haſt ſaid 'right.'"

And as they were eating, JESUS took bread, and having bleſſed 'it,' he brake, and gave 'it' to the diſciples, and ſaid, "Take, eat; this is my body." And he took the cup, and when he had given thanks, he gave 'it' to them, ſaying, "Drink ye all of it: for this is my blood of the new covenant, which is ſhed for many for the forgiveneſs

forgiveneſs * of ſins. And I ſay unto you, I will drink no more of this produce of the vine, until that day when I ſhall drink it new with you in the kingdom of my Father."

And when they had ſung a hymn, they went 30
out unto the mount of Olives. Then ſaith JESUS to them, "All ye ſhall be offended becauſe of me this night: for it is written †, "I will ſmite "the ſhepherd, and the ſheep of the flock ſhall "be ſcattered." But after I am riſen, I will go before you into Galilee." Peter anſwering, ſaid to him, "Though all ſhould be offended becauſe of thee, I will never be offended." JESUS ſaid to him, "Verily I ſay to thee, that this night, before the cock crow thou ſhalt deny me thrice" Peter ſaid to him, "Though I ſhould die with 35
thee, yet I will not deny thee." And in like manner ſaid all the diſciples.

Then JESUS cometh with them to a place called Gethſemane, and ſaith to the diſciples, "Sit ye here, while I go and pray yonder." And he took with him Peter and the two ſons of Zebedee, and began to be in great dejection and anguiſh of mind. Then he ſaith to them, "My ſoul is ſurrounded with ſorrow even unto death; tarry here, and watch with me." And going on a little way, he proſtrated himſelf on his face, and prayed, ſaying, "O my Father, if it be poſſible let this cup paſs from me; nevertheleſs not as I will, but as thou 'wilt." And he 40
cometh to the diſciples, and findeth them aſleep; and he ſaith to Peter, "What could ye not watch with me one hour? Watch and pray, that ye may not enter into temptation: the ſpirit indeed 'is' forward, but the fleſh 'is' weak." He went from them again the ſecond time, and prayed, ſaying, "O my Father, if this cup cannot

* Or, remiſſion. † Zech. xiii. 7.

not paſs from me without my drinking it, thy will be done." And he came and found them aſleep again, for their eyes were weighed down *. And he left them, and went away again, and prayed the third time, ſpeaking the ſame words.

45 Then cometh he to his diſciples, and ſaith to them, "Now ſleep on, and take your reſt †. Behold the hour is near, and the Son of Man is betrayed into the hands of ſinners. Ariſe, let us go: behold he who betrayeth me is juſt at hand.

And while he was yet ſpeaking, behold Judas, one of the twelve came, and with him a great multitude with ſwords and ſtaves from the chief prieſts, and elders of the people. Now he that betrayed him, had given them a ſignal, ſaying, "He, whom I ſhall kiſs, is the perſon, lay hold of him." And immediately coming to JESUS,

50 he ſaid, "Hail, Rabbi;" and kiſſed him. And JESUS ſaid to him, "Friend, wherefore art thou come?" Then they came and laid hands upon JESUS and took him. And behold one of them that were with JESUS, ſtretched out his hand, and drew his ſword, and ſmote a ſervant of the high-prieſt, and ſtruck off his ear. Then ſaid JESUS to him, "Put up thy ſword in its place again, for all that take the ſword, ſhall periſh by the ſword. Doeſt thou think that I cannot now intreat my Father, and he would preſently furniſh me with more than twelve legions ‡ of Angels? But how then ſhall the ſcriptures be fulfilled, 'which ſay' that thus it muſt be?"

55 In that ſame hour JESUS ſaid to the multitude, "Are ye come out as againſt a robber, with ſwords and clubs to ſeize me? I ſate teaching daily with you in the temple, and ye did not lay hold

* With wearineſs and ſorrow. † Suppoſed to be ſpoken ironically. Others render the words, "Do you ſleep on ſtill, and take your reſt?" ‡ The Roman legion was at that time ſix thouſand.

hold on me. But all this is done that the ſcriptures * of the prophets might be fulfilled." Then all the diſciples forſook him, and fled.

And they who had apprehended JESUS, led 'him' away to Caiaphas the high-prieſt, where the ſcribes and elders were aſſembled. But Peter followed him at a diſtance to the palace of the high-prieſt, and went in, and ſate down among the ſervants to ſee the end. Now the chief-prieſts, and elders, and the whole Sanhedrim †, ſought falſe evidence againſt JESUS, that they might put him to death; but found none ‡: and though many falſe witneſſes came, yet they found none. At laſt came two falſe witneſſes, and ſaid, "This 'fellow' ſaid, I am able to deſtroy the temple of God, and to build it in three days." Then the high-prieſt roſe up, and ſaid to him, "Anſwereſt thou nothing? What 'is it that' theſe men teſtify againſt thee? But JESUS was ſilent. And the high-prieſt anſwered, and ſaid to him, "I adjure thee by the living God, that thou tell us whether thou be the Chriſt, the Son of God?" JESUS ſaith to him, "Thou haſt ſaid 'right:' Moreover I declare to you, Hereafter ye ſhall ſee the Son of Man ſitting at the right-hand of power, and coming in the clouds of heaven." Then the high-prieſt rent his clothes, ſaying, "He hath ſpoken blaſphemy; what farther need have we of witneſſes? behold, ye have now heard his blaſphemy. What think ye?" They anſwered and ſaid, "He is guilty of death." Then they ſpit in his face, and buffeted him; and others ſmote him with the palms of their hands, ſaying, "Propheſy to us, O thou Chriſt ‖; who is he that ſmote thee?"

Now

* Or, writings. † Or, council. ‡ None that was ſufficient, ‖ Or, Meſſiah.

Now Peter was ſitting without in the hall, and a damſel came to him, ſaying, "Thou alſo was with JESUS of Galilee." But he denied 'it' before them all, and ſaid, "I know not what thou meaneſt." And when he was gone out into the portico another maid ſaw him, and ſaid to them that were there, "This man was alſo with JESUS of Nazareth *." And he again denied with an oath, ſaying, "I do not know the man." And a little while after, they who ſtood by, coming to him, ſaid to Peter, "Surely thou art 'one' of them, for thy ſpeech diſcovereth thee." Then he began to curſe and to ſwear, ſaying, "I know not the man:" and immediately the cock crew. Then Peter remembered the words of JESUS, who had ſaid to him, "Before the cock crow, thou ſhalt deny me thrice:" and he went out and wept bitterly.

✠ As ſoon as morning was come, all the chief-prieſts, and the elders of the people, held a conſultation againſt JESUS how to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then Judas who had betrayed him, when he ſaw that he was condemned, repenting, carried back the thirty pieces of ſilver to the chief-prieſts and the elders, ſaying, "I have ſinned in that I have betrayed innocent blood." And they anſwered, "What is that to us? ſee thou 'to that." And throwing down the pieces of ſilver in the temple, he withdrew, and went and hanged himſelf. And the chief-prieſts taking 'up' the pieces of ſilver, ſaid, "It is not lawful to put them into the treaſury, becauſe it is the price of blood." But having conſulted together, they bought with them the potter's field, for a burying-place

* Or, the Nazarene.

place of foreigners: therefore that field was called the Field of Blood to this day. Then was that fulfilled, which was ſpoken by the prophet *, ſaying, "And they took the thirty pieces of ſil-"ver (the price of one who was ſold †, whom "the children of Iſrael did ſell) and they were "given for the potter's field, as the Lord com-"manded me."

JESUS then ſtood before the governor, and the governor aſked him, ſaying, "Art thou the king of the Jews?" And JESUS ſaid to him, "Thou ſayeſt it." And when he was accuſed by the chief prieſts and elders, he made no anſwer. Then Pilate ſaid to him, "Heareſt thou not how many things they witneſs againſt thee?" And he made him no anſwer to any thing that was ſaid, ſo that the governor was greatly aſtoniſhed.

Now at the feaſt the governor was wont to releaſe to the people one priſoner, whom they deſired. And they had then a noted priſoner, whoſe name was Barabbas. Therefore when they were gathered together, Pilate ſaid to them, "Whom will ye that I releaſe to you? Barabbas, or JESUS, who is called Chriſt?" for he knew that for envy they had delivered him up. And while he was ſitting on the tribunal ‡ his wife ſent to him, ſaying, "Have thou nothing to do with that righteous one; for I have ſuffered many things to-day on his account in a dream." But the chief prieſts and elders perſuaded the multitude that they ſhould aſk Barabbas, and deſtroy JESUS. The governor anſwered, and ſaid to them, "Which of the two do you deſire I ſhould releaſe to you?" And they ſaid, "Barabbas." Pilate ſaith to them, "What ſhall I do then with JESUS,

* Zech. xi. 13. Moſt copies read, "ſpoken by Jere-"miah the prophet:" probably by miſtake of the tranſcribers. † i. e. of a ſlave. ‡ Or, judgment-ſeat.

sus, who is called Christ?" They all say to him, "Let him be crucified." And the governor said, "Why, what evil hath he done?" But they cried out the more, saying, "Let him be crucified." And Pilate seeing he could prevail nothing *, but 'that' they rather grew tumultuous, took water, and washed 'his' hands in the presence of the multitude, saying, "I am innocent of the blood of this righteous 'man,' look ye 25 'to it.'" And all the people answered, saying, "May 'his blood 'be' on us, and on our children." Then released he Barabbas to them, and having scourged JESUS, he delivered 'him' to be crucified.

Then the soldiers of the governor took JESUS into the common hall, and gathered unto him the whole band †. And having stripped him, they put on him a scarlet robe. And having platted a crown of thorns, they put it upon his head, and a reed in his right-hand: And bowing the knee before him, they mocked him, saying, 30 "Hail, king of the Jews!" And they spit upon him, and took the reed, and struck him on the head. And after they had mocked him, they took the robe off from him, and having dressed him in his own garments, they led him away to be crucified. And as they went out they met a native of Cyrene, named Simon; him they compelled to carry his cross.

And when they were come to a place called Golgotha, that is to say, the Place of a Skull, they gave him to drink vinegar mingled with gall: and when he had tasted 'of it,' he would 35 not drink. And when they had crucified him, they parted his garments by casting lots: that what

* Or, that it signified nothing 'to oppose the torrent.' D.

† Or, cohort.

what was ſpoken by the prophet might be fulfilled, "They divided my garments among them, "and caſt lots for my veſture *." And, they ſate down, and guarded him there: and they put over his head his crime written, THIS IS JESUS THE KING OF THE JEWS. Then two robbers were crucified with him, one on the right-hand, and the other on the left.

And they that paſſed by, blaſphemed † him, ſhaking their heads, and ſaying, "Thou that 40
wouldſt deſtroy the temple, and build 'it' in three days! ſave thyſelf; If thou be the Son of God, come down from the croſs. In like manner alſo the chief prieſts deriding 'him' with the ſcribes and elders, ſaid, "He ſaved others, 'but' cannot ſave himſelf; If he be the king of Iſrael, let him now come down from the croſs, and we will believe him; He truſted in God, let him deliver him now, if he will have him ‡, for he ſaid, I am the Son of God." The robbers alſo, who were crucified with him, caſt the ſame in his teeth.

Now from the ſixth hour there was darkneſs 45
over the whole land until the ninth hour. And about the ninth hour JESUS cried with a loud voice, ſaying, "Eli, Eli, lama ſabachthani?" That is, "My God, my God, why haſt thou forſaken me?" Some of them that ſtood there, hearing 'that,' ſaid, "This 'man' calleth for Elijah." And immediately one of them ran, and took a ſponge, and filled 'it' with vinegar, and put 'it' on a reed, and gave him to drink. But the reſt ſaid, "Let alone; let us ſee whether Elijah will come and ſave him."

And JESUS crying out again with a ſtrong 50
voice, diſmiſſed 'his' ſpirit ||.

* Pſal. xxii. 18. † Or, reviled. ‡ Pſal. xxii. 8.
|| Or, yielded, or, delivered up the ghoſt.

And behold, the veil of the temple was rent in two, from the top to the bottom; and the earth trembled, and the rocks were torn aſunder: and the tombs were opened, and many bodies of holy men who were ſleeping, were raiſed, and came out of the tombs after the reſurrection of 'JESUS,' and entered into the holy city, and appeared unto many.

Now when the centurion, and thoſe that were with him guarding JESUS, ſaw the earthquake, and thoſe things which were done, they feared greatly, and ſaid, "Truly this was the Son of God."

55 And there were many women, who had followed JESUS from Galilee to miniſter to him, looking on at a diſtance: among whom was Mary Magdalene, and Mary the mother of James and Joſes, and the mother of Zebedee's ſons *.

When it was evening there came a rich man of Arimathea, named Joſeph, who himſelf alſo was a diſciple of JESUS: this 'man' went to Pilate, and begged the body of JESUS. Then Pilate commanded the body to be delivered 'to him.' And when Joſeph had taken the body, he wrapped it
60 in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in a rock: and having rolled a great ſtone to the entrance of the ſepulchre, he went away. And Mary Magdalene and the other Mary were there ſitting over-againſt the ſepulchre.

Now on the morrow which followed the day of preparation, the chief prieſts and Phariſees aſſembled together to Pilate, ſaying, "Sir, we remember that this deceiver while he was yet living, ſaid, "After three days I will riſe again." Therefore order that the ſepulchre be ſecured till the third day; leſt his diſciples come by night, and

* James (the greater), and John.

and steal him away, and tell the people, he is risen from the dead: and 'so' the last deceit * will be worse than the first." Pilate said to them, 65
"Ye have a guard; go your way, and make 'it' as secure as ye can." And they went, and secured the sepulchre, sealing the stone, and 'setting' a guard 'near it.'

When the sabbath was over, as it began to ✠ dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to take a view of the sepulchre. And behold there was a great earthquake; for the angel of the Lord descending from heaven had approached, and rolled away the stone from the door, and sate down upon it. His countenance was like lightning, and his garment white as snow. And the guards trembled for fear of him, and became like dead 'men.' But the angel answered †, and said 5
unto the women, "Do not be terrified; for I know, that you seek JESUS who was crucified. He is not here; for he is risen, as he said: Come, view the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead. And behold he is going before you into Galilee; there ye shall see him. Lo! I have told you." And they went out quickly from the sepulchre, and with fear and great joy they ran to bring his disciples word. And as they were going to tell his disciples, behold JESUS met them, saying, "Hail." And they drew near, and took hold of his feet, and paid their homage to him. Then JESUS said to them, "Be 10
not afraid; 'but' go tell my brethren, that they go away into Galilee; and there they shall see me."

* Or, error. † i. e. accosted the women. The phrase in the text is an Hebraism.

Now while 'the women' were going, behold ſome of the guards came into the city, and told the chief prieſts all that had happened. And having met together with the elders, and conſulted, they gave 'a' large 'ſum of' money to the ſoldiers, ſaying, "Say ye, that his diſciples came by night, and ſtole him away while we ſlept: and if this ſhould be heard by the governor, we will perſuade him, and make you ſe-
15 cure." And they took the money, and did as they were taught: And this ſtory is commonly reported among the Jews even to this day.

Now the eleven diſciples went into Galilee, to a mountain where JESUS had appointed them. And having ſeen him, they worſhipped him; though ſome had doubted. And JESUS came and ſpake unto them, ſaying, "All authority is given unto me in heaven and on earth. Go forth therefore, and proſelyte * all nations, baptiſing them in the name of the Father, and of the Son,
20 and of the Holy Spirit; teaching them to obſerve all things whatſoever I have commanded you: And, behold, I am always with you even to the end of the world." Amen.

* Or, make diſciples of all nations.

THE

THE GOSPEL ACCORDING TO ST. MARK.

THE beginning of the gospel of JESUS Christ ✠ the Son of God.

As it is written in the prophets, "Behold I "send my messenger before thy face, who shall "prepare thy way before thee *. The voice of "one crying in the wilderness, Prepare ye the "way of the Lord, make his paths strait †." John was baptising in the wilderness, and preaching the baptism of repentance for the remission of sins. And all the land of Judea, and the inhabitants of Jerusalem went out to him, and were all baptised by him in the river Jordan, confessing their sins. And John was clothed with camels hair, and with a leathern girdle about his waist; and he fed upon locusts, and wild honey. And he preached, saying, "There is one coming after me, who is more powerful than I, the strings of whose shoes ‡ I am not worthy to stoop down and untie. I indeed have baptised you with water: but he shall baptise you with the Holy Spirit.

And it came to pass in those days that JESUS came from Nazareth in Galilee, and was baptised by John in Jordan. And immediately coming up out of the water, he saw the heavens opened, and the Spirit as it were a dove descending upon him. And there came a voice from heaven, "Thou

* Mal. iii. 1. † Isa. xl. 3. ‡ Or, sandals.

" Thou art my beloved Son, in whom I am well pleaſed." And ſtraitway he was led by a ſtrong impulſe of the Spirit * into the wilderneſs †; and he was there in the wilderneſs forty days tempted by Satan; and was with the wild beaſts, and angels miniſtred to him ‡.

Now after John was caſt into priſon, JESUS came into Galilee, preaching the good news of
15 the kingdom of God; and ſaying, " The time is fulfilled, and the kingdom of God is near; repent, and believe the goſpel."

And as he was walking by the ſea of Galilee, he ſaw Simon and Andrew his brother caſting a net into the ſea; for they were fiſhers: And JESUS ſaid to them, " Come after me, and I will make you become fiſhers of men." And they immediately forſook their nets, and followed him. And going a little way from thence, he ſaw James ' the ſon ' of Zebedee, and John his brother; and
20 they were in a ſhip ||, mending their nets. And he immediately called them, and they left their father Zebedee with the hired ſervants in the ſhip, and went after him.

And they entered into Capernaum; and immediately on the ſabbath-day, going into the ſynagogue, he taught ' them:' and they were ſtruck with amazement at his doctrine; for he was teaching them as one who had authority; and not as the ſcribes. And there was in their ſynagogue a man with an unclean § ſpirit, and he cried out, ſaying, " Let us alone; what have we to do with thee, O JESUS of Nazareth? Art thou come to deſtroy us? I know thee, who thou
25 art; the Holy one of God." But JESUS rebuked him, ſaying, " Be ſilent, and come out of him."

And

* Literally, The Spirit impelled him. † Or, deſert. ‡ Or, waited upon him. D. || Or, veſſel. § Or, impure.

And the unclean ſpirit having convulſed him, cried with a loud voice, 'and' came out of him. And they were all amazed, ſo that they enquired of each other, and ſaid, "What 'an event' is this? 'and' what new doctrine 'is' this? for with authority he commandeth even the unclean ſpirits, and they obey him." And his fame went forth immediately through all the region of Galilee.

And immediately going out of the ſynagogue, they came with James and John, into the houſe of Simon and Andrew. And Simon's wife's mo- 30
ther kept her bed of a fever; and they preſently tell him of her. And he came, and took her by the hand, and raiſed her up, and immediately the fever left her: and ſhe waited upon them *. And in the evening, when the ſun was ſet, they brought to him all that were ill, and that were poſſeſſed with demons †. And the whole city was gathered together at the door. And he healed many that were ſick of various diſtempers, and caſt out many demons, and he did not ſuffer the demons to ſpeak, becauſe they knew him.

And in the morning he roſe before it was light, 35
and went out, and departed to a deſert place, and there prayed. And Simon, and they that were with him, followed after him. And when they had found him, they ſaid unto him, "All 'the people' are ſeeking after thee." And he ſaid to them, "Let us go into the neighbouring towns, that I may preach there alſo; for therefore I came forth." And he preached in their ſynagogues throughout all Galilee, and caſt out demons.

And a leper came to him, entreating him, and 40
kneeling down to him, and ſaying to him; "If thou wilt, thou canſt cleanſe me." And JESUS being moved with compaſſion, ſtretched out 'his' hand,

* Or, miniſtered to them. † Or, devils.

hand, and touched him, saying unto him, "I will, be thou clean." And immediately as soon as he had spoken, the leprosy departed from him; and he was cleansed. And having strictly charged him, he dispatched him presently away; saying unto him, "See thou say nothing to any one, but go shew thyself to the priest, and offer for thy purification those things which Moses hath commanded *; for a testimony unto them." But he went out, and began to publish 'it' much, and to proclaim the matter: so that JESUS could no longer openly enter into the city, but was without 'it' in desert places: and they came to him from all parts.

And after 'some' days he again entered into Capernaum; and it was rumoured † that he was in the house. And immediately so many were assembled, that there was not room to receive 'them,' not even about the door. And he preached the word to them. And they come unto him bringing one seized with the palsy, who was carried by four 'men.' And when they could not come near him for the croud, they uncovered the roof where he was, and having broken 'it' up, they let down the bed on which the paralytic was laid. And JESUS seeing their faith, said to the paralytic, "Son, thy sins are forgiven thee." But some of the scribes were sitting there, and reasoning in their hearts: "Why doth this 'man' thus speak blasphemies? who can forgive sins, but God alone?" And immediately when JESUS perceived in his 'own' mind ‡, that they reasoned thus in themselves, he said to them, "Why do ye reason thus in your hearts? which is easier, to say to this paralytic, "Thy' sins are forgiven thee," or to say, "Arise, and take up thy couch, and walk?" But that ye may know that the Son of Man 'here' on earth hath

* Lev. xiv, 1—32. † Or, heard. D. ‡ Or, spirit.

hath power to forgive ſins (he ſaith to the paralytic) I ſay unto thee, Ariſe and take up thy couch, and go thy way to thine own houſe." And immediately he aroſe, and taking up the couch, went forth before them all: ſo that they were all amazed, and glorified God, ſaying, "We never ſaw any thing like this."

And he went forth again by the ſea-ſhore; and all the multitude reſorted to him, and he taught them. And as he paſſed by, he ſaw Levi 'the ſon' of Alpheus ſitting at the cuſtom-houſe: and he ſaid to him, "Follow me." And he aroſe and followed him. And it came to paſs as JESUS 15
ſate at table in his * houſe, many publicans and ſinners ſate alſo at table with JESUS and his diſciples: for there were many, and they followed him. And when the Scribes and Phariſees ſaw him eat with publicans and ſinners, they ſaid to his diſciples, "How is it that he eateth and drinketh with publicans and ſinners?" And JESUS having heard 'it,' ſaith to them, "They that are in health, have no need of the phyſician, but thoſe that are ſick: I am not come to call the righteous, but ſinners to repentance." And the diſciples of John and of the Phariſees uſed to faſt; and they come and ſay unto him, "Whence is it that the diſciples of John, and of the Phariſees faſt, but thy diſciples faſt not." JESUS ſaid to them, "Can the children of the bride-chamber faſt, while the bridegroom is with them? As long as they have the bridegroom among them they cannot faſt: but the days will come when 20
the bridegroom ſhall be taken away from them; and then ſhall they faſt in thoſe days. No man will ſew a piece of new † cloth on an old garment, elſe the new piece that filled it up, taketh ‡ away from the old, and the rent is made worſe.

* Levi's, (otherwiſe named Matthew.) † Raw, or unwrought cloth. ‡ Or, teareth away.

And no man putteth new wine into old bottles *, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be destroyed; but new wine must be put into new bottles."

And it came to pass that he went through the corn-fields on the sabbath-day, and his disciples began, as they went along, to pull off the ears of corn. And the Pharisees said to him, "Behold, why do they on the sabbath-day that which 25 is not lawful?" And he said to them, "Have ye never read what David did in his necessity, when he and they that were with him, were hungry? how he went into the house of God, in the days of Abithar the high-priest, and did eat the shew-bread, which it is not lawful to eat, but for the priests, and gave 'it' also to those that attended him." And he said unto them, "The sabbath was made for man, and not man for the sabbath: therefore the Son of Man is Lord even of the sabbath 'itself."

✠ And he entered again into the synagogue, and there was a man present, who had a withered hand. And they watched him whether he would heal him on the sabbath-day, that they might accuse him. And he saith to the man who had the withered hand, "Rise up in the midst." And he saith to them, "Is it lawful to do good on the sabbath-days, or to do evil? to save life, or 5 to kill?" But they were silent. And when he had looked round upon them 'all' with indignation, being grieved for the hardness of their hearts, he saith to the man, "Stretch forth thy hand." And he stretched 'it' out; and his hand was restored well † as the other. And the Pharisees went out, and immediately took counsel with the Herodians how they might destroy him.

But

* Of leather. See note on Matt. ix. 17. † Or, found.

But JESUS withdrew himself with his disciples towards the sea *: and a great multitude followed him from Galilee, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan: And a great multitude from the neighbourhood of Tyre and Sidon, having heard what great things he did, came to him. And he spoke to his disciples, that a small vessel should be in readiness near him, because of the multitude, lest they might throng him, for he had healed many, so that they rushed in upon him, as many as were under any scourge †, that they might touch him. And impure spirits when they saw him, fell down before him, and cried, saying, "Thou art the Son of God." And he charged them with strictness, that they should not make him known. And he goeth up into a mountain, and calleth to him 'those' whom he pleased, and they came to him: and he constituted twelve, that they should be with him, and that he might send them abroad to preach, and to have power to heal distempers, and to cast out demons. And Simon he surnamed Peter; and James 'the son' of Zebedee, and John the brother of James; and he surnamed them Boanerges, which signifieth Sons of Thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James 'the son' of Alpheus, and Thaddeus ‡, and Simon the Canaanite, and Judas Iscariot, who also || betrayed him.

And they went into a house: and the multitude assembled again, so that they could not so much as eat bread. And when his friends had heard 'of it,' they went out to lay hold on him: for they said, "He is transported too far." And the scribes, who came down from Jerusalem, said, "He is possessed by § Beelzebub, and by the prince

* Or, lake of Galilee. † Of God's afflicting hand. ‡ Jude. || Or, even betrayed. § Or, hath.

prince of the demons he caſteth out demons." And he called them to him, and ſaid to them, in parables *, "How can Satan caſt out Satan? Now if a kingdom be divided againſt itſelf, that kingdom cannot ſubſiſt: and if a houſe be divided againſt itſelf, that houſe cannot ſtand: and if Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but hath an end †. No one can enter into the houſe of the ſtrong 'man ‡,' and take away his goods, except he firſt bind the ſtrong 'man,' and then he may plunder his houſe. Verily I ſay to you, all ſins ſhall be forgiven to the children of men, and all blaſphemies wherewith they ſhall blaſpheme: but whoever ſhall blaſpheme againſt the Holy Spirit, he hath never forgiveneſs, but is obnoxious to eternal damnation:" becauſe they ſaid, "He hath an unclean ſpirit." There came then his brethren and his mother, who ſtanding without, ſent to him to call him. And the multitude ſate about him, and they ſaid to him, "Behold thy mother and thy brethren are without, enquiring for thee." And he anſwered them, ſaying, "Who is my mother, or my brethren?" And looking round on them, who were ſitting about him, he ſaid, "Behold my mother and my brethren: for whoſoever ſhall do the will of God, that very perſon is my brother, or my ſiſter, or mother."

And he began again to teach by the ſide of the ſea ‖: and a great multitude was gathered unto him, ſo that he entered into a ſhip, and ſate down § on the ſea, and the whole multitude was by the ſea, upon the land. And he taught them many things in parables, and in his teaching ſaid unto them: "Hearken, behold a ſower went

* Or, parabolical expreſſions. D. † Or, period. ‡ Or, the ſtrong one [ſc. Satan.] See Iſa. xlix. 24. WYNNE. ‖ Of Galilee. § In the ſhip.

went forth to ſow; and it happened while he was ſowing, ſome fell by the way-ſide, and the birds of the air came and devoured it. And ſome fell 5
on ſtony ſoil, where it had not much earth; and immediately it ſprang up, becauſe it had no depth of earth. But when the ſun ſhone, it was ſcorched and withered away, becauſe it had no root. And ſome fell among thorns, and the thorns grew up, and choaked it, and it yielded no fruit. And the reſt fell on good ground, and yielded fruit, which grew up and increaſed, and produced ſome thirty, and ſome ſixty, and ſome an hundred 'fold." And he ſaid to them, "He that hath ears to hear, let him hear." And when 10
he was alone *, they that were about him with the twelve, aſked him 'concerning' the parable. And he ſaid to them, "Unto you it is given to know the myſtery of the kingdom of God: but to thoſe who are without, all 'theſe' things are in parables, that ſeeing they may ſee and not perceive; and hearing they may hear and not underſtand; leſt at any time they ſhould be converted, and 'their' ſins ſhould be forgiven them." And he ſaid to them, "Know ye not this parable? how then will ye underſtand all parables? The ſower ſoweth the word, and theſe are they 15
by the way-ſide, where the word is ſown, but when they have heard 'it,' Satan cometh immediately, and catcheth away the word that was ſown in their hearts. And in like manner theſe are they which are ſown on ſtony ſoil; who when having heard the word, immediately receive it with joy; but have no root in themſelves, and endure but for a while; afterwards when oppoſition or perſecution ariſeth on account of the word, they are preſently offended. And theſe are they that are ſown among thorns; ſuch as hear the word, and the cares of this world, and the

* In a retired place,

the deluſion of riches, and the deſires of other things, enter and choak the word, and it be-
20 cometh unfruitful. And theſe are they, that are ſown on good ground; ſuch as hear the word, and receive 'it,' and bring forth fruit, ſome thirty, ſome ſixty, and ſome an hundred 'fold.' And he ſaid 'further' to them, "Is a lamp brought to be put under a buſhel, or under a bed? 'and' not to be ſet on a ſtand? For there is nothing ſecret which ſhall not be revealed, neither was any thing hidden, but that it ſhould be made public. If any man have ears to hear, let him hear." And he ſaid to them, "Take heed what ye hear*: The meaſure with which ye mete, ſhall be uſed to you: and to you that hear more ſhall be given:
25 for to him that hath, ſhall be given; but from him that hath not, ſhall be taken away even that which he hath."

And he ſaid, "So is the kingdom of God, as if a man ſhould throw ſeed upon the earth; and ſhould ſleep by night and riſe by day †, and the ſeed ſhould ſpring up and increaſe, he knoweth not how. For the earth ſpontaneouſly produceth, firſt the blade, then the ear, afterward the full grain in the ear. But as ſoon as the fruit is ripe, immediately he putteth in the ſickle, becauſe the
30 harveſt is come." And he ſaid, "Whereunto ſhall we compare the kingdom of God? or with what parable ‡ ſhall we illuſtrate it? 'It is' like a grain of muſtard-ſeed, which when it is ſown in the earth, is leſs than all the ſeeds, that are in the ground; but when it is ſown, it groweth up, and becometh greater than all herbs, and ſhooteth out great branches, ſo that the birds of the air may lodge under its ſhade." And with many ſuch parables ſpake he the word unto them, as they

* Carefully attend to what you hear from me. † Or, "ſhould ſleep and riſe, night and day." ‡ Or, compariſon.

they were able to hear 'it.' But without a parable he ſpake not to them. And he expounded all things to his diſciples when they were alone.

Now in the evening of the ſame day he ſaith 35
to them, "Let us paſs over to the other ſide." And when they had diſmiſſed the multitude, they took him, 'juſt' as he was, in the ſhip *: and other little ſhips were alſo with him. And there aroſe a violent ſtorm of wind, and the waves beat into the ſhip, ſo that it was now full: and he was aſleep on a pillow in the ſtern of the ſhip. And they awake him, and ſay to him, "Maſter, is it no concern to thee that we periſh?" And he aroſe, and rebuked the wind, and ſaid to the ſea, "Peace, be ſtill:" and the wind ceaſed †, and there was a great calm. And he ſaid to them, 40
"Why are ye ſo timorous? How is that ye have no faith?" And they feared exceedingly, and ſaid one to another, "What a 'wonderful' perſon is this, that even the wind and the ſea obey him?"

And they came over to the other ſide of the ſea, ✠
into the country of the Gadarenes, and when he was come out of the ſhip, immediately there met him out of the tombs a man with an unclean ‡ ſpirit, who had 'his' dwelling among the tombs; and no man could confine him, even with chains: for he had been often bound with fetters and chains; yet the chains were broken aſunder by him, and the fetters 'were' beaten in pieces; and no one was able to tame him. And he was al- 5
ways night and day upon the mountains, and among the tombs, crying out, and cutting himſelf with ſtones. But when he ſaw JESUS afar off, he ran and worſhipped him: And crying out with

* Without any further proviſion for their paſſage. † Or, reſted. D. ‡ Or, impure.

with a loud voice, he ſaid, "What have I to do with thee, JESUS, thou Son of the moſt high God? I adjure thee by God that thou torment me not." For he had ſaid to him, "Come out of the man, 'thou' unclean ſpirit:" and he aſked him, "What 'is' thy name?" And he anſwered, ſaying, "My name 'is' LEGION, for we are many." And he earneſtly intreated him that he would not ſend them 'quite away' out of the country. Now there was there on the mountains a great herd of ſwine feeding, and all the demons intreated him, ſaying, "Send us to the ſwine, that we may enter into them." And immediately JESUS permitted them. And the unclean ſpirits went out, and entered into the ſwine, and the herd ran violently down a precipice into the ſea, being about two thouſand, and were ſuffocated in the ſea. And the ſwine-herds fled, and told 'it' in the city, and country. And they went out to ſee what was done. And when they came to JESUS, and ſaw the demoniac *, that had the legion, ſitting down, and clothed, and compoſed †, they were afraid. And they who had ſeen 'it,' told them what had happened to the demoniac; and alſo concerning the ſwine: and they began to entreat him to depart out of their coaſts. And when he was come into the ſhip, the demoniac entreated him that he might continue with him. Yet JESUS did not permit him, but ſaith to him, "Go home to thy friends, and tell them how great things the Lord hath performed for thee; and 'how' he hath had compaſſion on thee." And he departed, and began to publiſh in Decapolis, what great things JESUS had done for him: and all 'men' were amazed.

And

* Or, him that had been poſſeſſed with the demon.
† Or, in his right mind.

And when JESUS had passed over again in the ship * to the other side, a great multitude gathered to him, and he continued on the sea-coast. And behold there cometh one of the rulers of the synagogue, whose name was Jairus; and when he saw him, he fell at his feet, and earnestly intreated him, saying, "My little daughter is in the last extremity, 'I beseech thee,' that thou wouldst come and lay thine hands on her, that she may recover; and she shall live." And 'JESUS' went with him, and much people followed him, and pressed upon him.

And a certain woman, who had a flux of blood 25
twelve years, and had suffered a great deal from many physicians, and had spent all that she had, and was not at all the better, but rather grew worse; having heard of JESUS, came in the croud behind, and touched his garment: for she said, "If I may but touch his clothes, I shall be cured †." And immediately the fountain of her blood was dried up, and she felt in her body, that she was healed of that distemper. And JE- 30
SUS immediately knowing in himself, that virtue was gone out of him, turned about in the croud, and said, "Who touched my clothes?" And his disciples said to him, "Thou seest the multitude crouding around thee, and dost thou say, "Who touched me?" And he looked round about to see her who had done this. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said to her, "Daughter, thy faith hath made thee well, go in peace, and be free from thy distemper."

While he was yet speaking, 'some' came from 35
the ruler of the synagogue's 'house,' who said, "Thy daughter is dead: why dost thou trouble the master any further?" But as soon as JESUS heard

* Or, by ship. † Or, recovered. D.

heard the word which was ſpoken, he ſaith to the ruler of the ſynagogue, "Be not afraid; only believe." And he permitted no one to follow him, except Peter, and James, and John the brother of James. And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and thoſe who were weeping and lamenting aloud. And when he was come in, he ſaith to them, "Why do ye lament and make this diſturbance? The damſel is not dead, but ſleepeth." And they derided him. But when he had put them all out, he taketh the father and the mother of the maiden, and thoſe that were with him, and entereth in where the damſel lay. And he took the damſel by the hand, and ſaid to her, "Talitha kumi:" which being tranſlated ſignifieth, "Maiden (I ſay unto thee) riſe up." And immediately the damſel aroſe, and walked; for ſhe was twelve years old: and they were exceedingly aſtoniſhed. And he ſtrictly charged them that no man ſhould know this: And he ordered that ſomething ſhould be given her to eat.

✠ And he went out from thence, and came into his own country, and his diſciples followed him. And when the ſabbath was come, he began to teach in the ſynagogue: and many hearing 'him' were ſtruck with amazement, and ſaid, "From whence hath this 'man' theſe things? and what wiſdom 'is' this which is given him, ſo that ſuch miracles are done by his hands? Is not this the carpenter, the ſon of Mary, the brother of James and Joſes, and of Jude * and Simon? and are not his ſiſters here with us?" And they were offended at him. But JESUS ſaid to them, "A prophet is no where leſs eſteemed than in his own country, and among his relations, even in his own family." And he could not there do any miracle,

* Or, Judas.

miracle, excepting that he laid his hands upon a few ſick 'people,' and cured 'them.' And he wondered at their infidelity. And he went round about the neighbouring villages teaching.

And he calleth to him the twelve, and began to ſend them forth by two and two, and gave them power 'over' unclean ſpirits: And he commanded them that they ſhould take nothing for 'their' journey, except only a ſtaff. No ſcrip *, no bread, no money in 'their' purſe: but 'be' ſhod with ſandals, and not put on two coats. And he ſaid to them, "Wherever ye enter into a houſe, continue there till you leave that place. And whoſoever will not receive you, nor hear you; when you depart from thence, ſhake off the duſt from your feet for a teſtimony againſt them: Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." And they went out, and preached that men ſhould repent: And they expelled † many demons, and anointed many ſick perſons with oil, and cured 'them.'

And king Herod heard 'of him' (for his name was ſpread abroad) and he ſaid that John the Baptiſt was riſen from the dead, and therefore extraordinary powers 'now' operated in him. Others ſaid "It is Elijah:" And others ſaid, "It is a prophet, or 'a perſon' like one of the prophets." But when Herod heard 'of it' he ſaid, "It is John, whom I beheaded; he is riſen from the dead." For Herod himſelf had ſent and ſeized John, and bound him in priſon on account of Herodias, his brother Philip's wife; for he had married her. For John had told Herod, "It is not lawful for thee to have thy brother's wife." And Herodias hung upon him ‡, and would have put him to death; but

* Or, bag to carry proviſions.
† Or, caſt out.
‡ Or, bare him a conſtant grudge.

20 but she could not. For Herod had a reverence for John, knowing that he was a righteous and holy man; and he heard him with attention and pleasure: and did many things *. And a convenient day happened, when Herod on his birthday made a supper for his lords, and chief officers, and other persons of distinguished rank in Galilee. And the daughter of the above-mentioned Herodias coming in, and dancing in the midst, and pleasing Herod and his guests, the king said to the maiden, "Ask of me whatever thou wilt, and I will give 'it' thee." And he promised her with an oath, and sware unto her, "I will give thee whatsoever thou wilt ask of me, even to the 'value of' half of my kingdom." And she went forth, and said to her mother, "What shall I ask?" And she replied, "The
25 head of John the Baptist." And she immediately came in unto the king with eagerness, and made her demand, saying, "I desire that thou wouldest give me presently the head of John the Baptist in a charger †." And the king was exceedingly sorry, 'yet' for the sake of his oaths, and his guests, he would not deny her. And immediately the king sent one of his guards ‡, and commanded his head to be brought: And he went and beheaded him in the prison, and brought his head in a charger, and gave it to the maiden: and the maiden delivered it to her mother. And his disciples hearing 'of it,' came and took up his corpse, and laid it in a sepulchre.

30 And the apostles gathered together unto JESUS, and told him all, both what they had done, and what they had taught. And he said to them, "Come ye yourselves privately into a solitary place, and repose awhile:" for there were many coming

* By his advice. † Or, large dish. ‡ Gr. one who was then standing centry.

coming and going, so that they had no opportunity even to eat. And they departed in a ship privately into a desert. And the people saw them departing, and many knew him, and ran thither on foot out of all the cities, and out-went them, and came together to him. And JESUS when he came out *, and saw a great multitude, was moved with compassion for them, because they were as sheep having no shepherd: and he began to teach them many things. And when 35
the day was now far spent, his disciples came to him, and said, "This is a desert place, and the time 'is' now far advanced, dismiss them, that they may go into the country, and villages round about, and buy themselves bread; for they have nothing to eat." He answered and said to them, "Give ye them 'something' to eat." And they say to him, "Shall we go, and buy two hundred penny-worth † of bread, and give 'it' them to eat?" He saith to them, "How many loaves have ye? go and see." And when they knew, they say, "Five; and two fishes." And he commanded them to make all sit down by companies upon the green grass. And they sate 40
down in rows by hundreds and by fifties. And taking the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake the loaves, and gave 'them' to his disciples to set before them: he likewise divided the two fishes among them all: And they did all eat, and were filled ‡. And they took up twelve baskets full of the broken 'bread,' and of the fishes. And they who did eat of the loaves were about five thousand men. And immediately he obliged his dis- 45
ciples to get into the ship, and to go before to the other side to Bethsaida, while he dismissed the people. And when he had sent them away, he withdrew

* Of the ship. † Gr. two hundred denarii, each 7¾ d. ‡ Or, satisfied.

withdrew into a mountain to pray. And night being come, the ship was in the midst of the sea; and he alone on the land. And he perceived they were wearied with rowing (for the wind was contrary to them) and about the fourth watch of the night *, he cometh to them walking on the sea, and would have passed † by them. But when they saw him walking on the sea, they supposed it had been an apparition, and cried out; for they all saw him, and were troubled. And he immediately spoke to them, and said, "Take courage, it is I: be not afraid." And he ascended to them into the bark, and the wind ceased. And they were exceedingly amazed in themselves, and astonished beyond measure. For their heart was hardened, and they considered not 'the miracle of' the loaves.

And when they had passed over, they came to the land of Gennesareth, and put to shore. And when they came out of the vessel, they ‡ immediately knew him, and ran to all that country round about: And they began to carry the sick in beds, where they heard he was. And wherever he entered into towns, or cities, or country 'villages,' they laid the sick in the public streets, and intreated that they might at least touch the fringe ‖ of his garment; and as many as touched him were recovered.

✠ There were then gathered unto him the Pharisees, and some of the scribes, who came from Jerusalem. And seeing some of his disciples eat bread with polluted (that is, with unwashed) hands, they found fault. For the Pharisees, and all

* About three in the morning. † Or, seemed inclined to have passed. WYNNE. ‡ The people who saw him land. ‖ See Num. xv. 38. Deut. xxii. 12.

all the Jews do not eat without waſhing their hands often, holding the tradition of the elders. And 'when they come' from the market, they eat not, till they have waſhed. And there are many other things, which they receive and maintain, 'as' the waſhing of cups, and pots, and brazen veſſels, and couches. Then the Phariſees and ſcribes aſked him, "Why do not thy diſciples walk according to the tradition of the elders, but eat * with unwaſhed hands?" And he anſwering ſaid unto them, "O you hypocrites, well hath Iſaiah † propheſied of you; as it is written, "This people honoureth me with "'their' lips, but their heart is eſtranged from "me. Yet in vain do they worſhip me, while "they teach doctrines that are human injunc-"tions:" for leaving the commandment of God, ye maintain the tradition of men, 'relating to' the waſhing of pots and cups: And many other ſuch like things ye do." And he ſaid to them, "Ye fairly make void the command of God, that ye may obſerve your own tradition: for Moſes ſaid, "Honour thy father and thy mother ‡:" and "Whoſo curſeth father or mother, let "him die without mercy ‖." But ye aſſert, 'that' a man may ſay to 'his' father or mother, § 'Let that be' corban, that is to ſay, a gift by which thou mighteſt receive advantage from me. And ye no more permit him to do any thing for his father or his mother: invalidating ⁂ the word of God by your tradition, which ye have delivered: And many ſuch like things ye do."

And having called all the multitude 'together' to him, he ſaid to them, "Let every one of you hearken to me, and underſtand. There is nothing

F

* Literally, Eat bread. † Iſa. xxix. 13. ‡ Exod. xx. 20. ‖ Exod. xxi. 17. Lev. xx. 9. § Or, Whatever thou mighteſt be profited by me is Korban, (that is, A gift.) ⁂ Or, Making void.

nothing which entereth into a man from without, that can pollute him: but the things which come out of a man, are those that defile the man. If any one hath ears to hear, let him hear." And when he was come into the house from the multitude, his disciples asked him concerning the parable. And he saith to them, "Are ye likewise so void of understanding? Do ye not perceive that whatsoever entereth from without into a man, cannot defile him? because it entereth not into his heart, but into the belly, and is thrown off into the vault, which cleanseth * all food." But, said he, "That which cometh out of a man, that defileth a man. For from within, out of the heart of men, proceed evil reasonings, adulteries, fornications, murders, thefts, insatiable desires, malevolent affections, deceit, lasciviousness, an evil eye †, blasphemy, pride, folly: all these evils come from within, and pollute a man."

And he arose, and went from thence into the borders of Tyre and Sidon, and entered into a house, and would have had no one know 'it:' but he could not be concealed. For a certain woman, whose young daughter was possessed by an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a Greek, a native of Syro-Phœnicia: and she besought him to cast out the demon from her daughter. But JESUS said to her, "Let the children first be satisfied; for it is not proper to take the children's bread, and throw 'it' to the dogs." And she replied, and said to him, "True, Lord; yet the dogs under the table eat the children's crumbs." And he said to her, "For this saying go thy way, the demon is gone out of thy daughter." And returning back to her house, she

* Carries off the grosser dregs of all food. † i. e. an envious grudging eye.

ſhe found the demon was gone out, and her daughter lying on the bed.

And he departed again from the coaſts of Tyre and Sidon, and came to the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they brought him one, who was deaf, and had an impediment in his ſpeech: and they beſought him that he would lay his hand upon him. And taking him aſide from the multitude, he put his fingers into his ears, and ſpitting *, touched his tongue: and looking up to heaven, he groaned, and ſaid unto him, "Ephphatha;" that is, "Be opened." And immediately his ears were opened, and the 35 ſtring of his tongue was looſed, and he ſpake diſtinctly. And he charged them that they ſhould tell no one; but the more he charged them, the more abundantly did they proclaim 'the cure:' and they were ſtruck with exceeding aſtoniſhment, and ſaid, "He hath done all things well, making both the deaf to hear, and the dumb to ſpeak."

In thoſe days the multitude being very great, 8 and having nothing to eat, JESUS having called his diſciples to him, ſaith unto them, "I have compaſſion on the multitude, for they have continued with me now three days, and have nothing to eat: and if I ſend them away faſting to their own houſes, they will faint by the way:" For ſeveral of them came from a conſiderable diſtance. And his diſciples anſwered him, "From whence can any one ſatisfy theſe men with bread here in the wilderneſs?" And he aſked them, 5 "How many loaves have you?" And they ſaid, "Seven." And he commanded the people to ſit down on the ground; and having took the ſeven loaves, and given thanks, he brake, and gave

* On his finger.

'them' to his disciples to set before 'them;' and they set 'them' before the people. And they had a few small fishes, and having blessed 'them,' he commanded to set them also before 'the multitude.' So they did eat, and were satisfied: And they took up seven baskets 'full' of what remained of the fragments. And they, who had eaten, were about four thousand; and he dismissed them *.

10 And immediately entering into a ship with his disciples, he came into the parts of Dalmanutha. And the Pharisees came forth and began to examine him, and to try him desired of him a sign from heaven. And sighing deeply in his spirit, he said, "Why doth this generation seek after a sign? Verily I say to you, there shall no sign be given to this generation." And he left them, and entering again into the ship departed to the other side.

Now 'the disciples' had forgotten to take bread; and had no more than one loaf with them
15 in the ship. And he gave them a charge, saying, "† Be very cautiously on your guard against the leaven of the Pharisees, and the leaven of Herod." And they debated among themselves, saying, "'It is' because we have no bread." And JESUS perceiving 'it,' saith unto them, "Why do ye debate because you have no bread? Do ye not yet consider nor understand? Have ye still your hearts hardened? Having eyes, do ye not see? And having ears, do ye not hear? And do ye not remember? When I broke the five loaves among the five thousand, how many baskets full of fragments took ye up?" They say unto him,
20 "Twelve." "And when 'I divided' the seven 'loaves' among the four thousand, how many baskets full of fragments did ye take up?" And they

* Or, sent them away. † Literally, take heed, beware of.

they ſaid, "Seven." And he ſaid to them, "How is it, that ye do not underſtand?"

And he came to Bethſaida; and they brought him a blind man, and entreated him that he would touch him. And he took hold of the blind man's hand, and led him out of the town; and having ſpit upon his eyes, and laid his hands upon him, he aſked him if he ſaw any thing. And looking up, he ſaid, "I ſee men walking, [though I perceive them *] as trees." Then he 25 laid his hands again upon his eyes, and cauſed him to look up; and he was reſtored, ſo that he ſaw every man clearly. And he ſent him away to his own houſe; and ſaid, "Enter not into the town, neither tell 'it' to any in the town."

And JESUS, with his diſciples, went out into the towns of Cæſarea Philippi: and by the way he enquired of his diſciples, ſaying unto them, "Whom do men ſay that I am?" And they replied, "John the Baptiſt: but ſome 'ſay,' Elijah, and others, One of the prophets." And he ſaid to them, "But whom do you ſay that I am?" And Peter anſwered, and ſaid to him, "Thou art the Meſſiah †." And he charged 30 them that they ſhould tell no man concerning him.

And he began to teach them that the Son of Man muſt ſuffer many things, and be rejected by the elders and chief prieſts and ſcribes, and be killed, and after three days riſe again. And he ſpake that ſaying plainly. And Peter took him 'by the hand,' and began to chide him. But 'JESUS' when he had turned about, and looked on his diſciples, rebuked Peter, ſaying, "Get

* Theſe words are reſtored by Dr. Mills, The Chriſt i. e. the anointed one. † Gr.

thee behind me, Satan; for thou doſt not * regard the things of God, but thoſe of men."

Then having called the multitude, with his diſciples, to him, he ſaid unto them, "If any one is willing to come after me, let him deny himſelf, and take up his croſs, and follow me.
35 For whoſoever will ſave his life, ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the goſpel's, ſhall ſave it: For what would it profit a man, if he ſhould gain the whole world, and be puniſhed with the loſs of his life †? Or what ſhall a man give as a ranſom for his life †? For whoſoever is aſhamed of me and of my words in this adulterous and ſinful generation, of him alſo will the Son of Man be aſhamed, when he cometh in the glory of his Father, with the holy
✠ angels." And he ſaid to them, "Verily, I ſay unto you that there are ſome of them who ſtand here, that ſhall not taſte of death till they have ſeen the kingdom of God come with power ‡."

And after ſix days, JESUS took with him Peter and James and John, and brought them up privately to a high mountain apart ||. And he was transfigured in their preſence; and his raiment became ſhining exceedingly white as ſnow: ſo as no fuller on earth could whiten it. And there appeared to them Elijah, with Moſes: and they
5 were talking with JESUS. And Peter anſwered § and ſaid to JESUS, "Maſter it is good for us to be here: let us even make three tabernacles; one for thee, and one for Moſes, and one for Elijah." For he knew not what he ſhould ſay: for they were terrified. And there came a cloud which overſhadowed them: and there came a voice out of the cloud, ſaying, "This is my beloved

* Or, reliſh. † Or, ſoul. ‡ Underſtood of the deſtruction of Jeruſalem, and propagation of the goſpel. || From the people. § A Hebrew phraſe for "Peter accoſted," &c.

beloved Son; hear him." And on a ſudden looking round about, they ſaw no one any more, but JESUS only with themſelves. And as they came down from the mountain, he charged them that they ſhould tell no one what they had ſeen, unleſs when the Son of Man was riſen from the dead. And they laid hold on that word, diſputing among themſelves what this riſing from the dead could mean: and they aſked him, ſaying, "Why do the ſcribes ſay, that Elijah muſt firſt come." And he anſwering, told them, "Indeed Elijah firſt cometh, and regulateth all things: And yet how is it written of the Son of Man, that he muſt ſuffer many things, and be contemptuouſly rejected: but I ſay to you, that Elijah is indeed come (and they have treated him juſt as they pleaſed) as it is written of him." And being come to the diſciples, he ſaw a great multitude around them, and the ſcribes diſputing with them. And immediately all the multitude ſeeing him was ſtruck into aſtoniſhment; and running to him, ſaluted him. And he aſked the ſcribes, "What do ye contend with them about?" And one of the multitude anſwered and ſaid, "Maſter, I have brought to thee my ſon, who hath a dumb ſpirit; and wherever he ſeizeth him, he convulſeth him, and he foameth, and gnaſheth with his teeth, and pineth away: and I ſpake to thy diſciples that they would caſt him out, and they could not." He anſwered him and ſaid, "O incredulous generation! how long ſhall I be with you? how long ſhall I endure you? Bring him to me." And they brought him to Him. And immediately as ſoon as he ſaw him, the ſpirit convulſed him; and he fell on the ground, and rolled foaming. And he aſked his father, "How long time is it that he hath been thus?" And he ſaid, "From his childhood. And it frequently hath thrown him into

the fire, and into the waters to deſtroy him. But if thou canſt do any thing, have compaſſion on us, and help us." JESUS ſaid unto him, "If thou canſt believe, all things 'are' poſſible to him that believeth." And immediately the father of the child cried out, and ſaid, with tears,
25 "Lord, I believe: Help my unbelief." When JESUS ſaw that the people came running together, he rebuked the unclean ſpirit, ſaying unto him, "Thou 'dumb and deaf ſpirit, I charge thee, come out of him, and enter into him no more." And 'the ſpirit' having cried out, and thrown him into violent diſtortions, came out of him; and he ſeemed as one dead, ſo that many ſaid, "He is dead." But JESUS taking him by the hand, lifted him up, and he aroſe.

And when he was come into the houſe, his diſciples aſked him privately, "Why could not we expel him?" And he ſaid to them, "This kind cannot come out by any means, unleſs by prayer and faſting."

30 And they departed thence, and paſſed through Galilee; and he was deſirous that no one might know 'it.' For he taught his diſciples, and ſaid to them, "The Son of Man is betrayed into the hands of men, and they ſhall put him to death; but after he is ſlain, he ſhall riſe on the third day." But they underſtood not that ſaying, and were afraid to aſk him.

And he came to Capernaum, and being in the houſe, he aſked them, "About 'what were ye diſputing with each other on the way?" But they were ſilent, for on the way they had debated one with another, Which of them 'ſhould be'
35 the greateſt. And he ſate down, and called the twelve, and ſaith unto them, "If any one would be chief, let him be the laſt of all, and the ſervant of all." And he took a child and ſet him

in

in the midſt of them: and taking him in his arms, he ſaid unto them, "Whoſoever ſhall entertain * one of ſuch children in my name, entertaineth me: and whoſoever ſhall entertain me, entertaineth not me 'alone,' but him that ſent me."

And John anſwered him, ſaying, "Maſter, we ſaw one caſting out demons in thy name, who doth not follow us: and we forbade him, becauſe he doth not follow among us. But JESUS ſaid, "Do not forbid him; for there is no man, who ſhall work a miracle in my name, that can quickly † ſpeak evil of me. For whoſoever is not againſt us, is for us: for whoever ſhall preſent you with a cup of water in my name, becauſe ye belong to Chriſt, verily I ſay unto you, He ſhall not loſe his reward. And whoever ſhall offend one of 'theſe' little ones, who believe in me, it were better for him that a mill-ſtone ſhould be hanged about his neck, and he be thrown into the ſea. And if thy hand offend ‡ thee, cut it off; it is better for thee to enter maimed into life, than having two hands, to go into hell, into that fire which ſhall never be extinguiſhed; where their worm dieth not, and their fire is not quenched ‖." And if thy foot offend thee, cut it off: for it is better for thee to enter lame into life, than having two feet, to be caſt into the inextinguiſhable fire of hell; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be caſt into hell-

* Or, receive. † Or, eaſily, readily. ‡ i. e. cauſe thee to offend. ‖ The worm may devour the body in the grave, and die for want of food: or the fire may conſume it on the pile, and then be extinguiſhed for want of fuel: but in hell there ſhall be a perpetual food for the corroding worm [of conſcience] and for the tormenting fire [of divine vengeance.]

fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be seasoned with salt*. Salt 'is' good; but if † the salt be grown insipid, with what will ye season it? Have salt in yourselves; and maintain peace with each other."

✠ And he arose from thence, and cometh into the borders of Judea by the farther side of Jordan: and the people resorted to him again; and according to his custom, he again taught them. And the Pharisees came to him and asked him, "Is it lawful for a man to dismiss ‡ his wife?" tempting him. And he replied and said to them, "What did Moses command you?" And they said, "Moses permitted to write a bill of divorce, and to dismiss her." And JESUS answered and said to them, "On account of the hardness of your hearts, he wrote you this precept; but from the beginning of the creation God made them male and female: for this cause a man shall leave his father and mother, and adhere to his wife; and they two shall be one flesh ||: so that they are no longer two, but one flesh. What God therefore hath yoked together, let not man separate." And in the house his disciples asked him again of the same matter. And he saith to them, "Whosoever shall dismiss his wife, and marry another, committeth adultery against her: and if a woman shall put away her husband, and be

* As the flesh burnt on the altar, hath salt rubbed upon it, in consequence of which it burns more fiercely; so these victims of divine vengeance shall be salted as it were with fire, and instead of being consumed by it, burn for ever. Whereas every acceptable sacrifice shall be preserved from corruption by the salt of divine grace. † If ye that are the salt of the world be grown, &c. ‡ Or, put away. || Gen. ii. 24.

be married to another, she committeth adultery."

And they brought young children to him that he might touch them; and 'his' disciples rebuked those that brought 'them:' but JESUS seeing 'it,' was greatly displeased, and said to them, "Let the little children alone, and do not hinder them from coming to me; for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God, as a little child, he shall not enter into it." And he took them up in his arms, and laid his hands upon them, and blessed them.

And as he went into the way there came one running, and kneeling down to him asked him, 'saying,' "Good master, what shall I do, that I may inherit eternal life?" And JESUS said to him, "Why dost thou call me good? None 'is' good but one, 'even' God. Thou knowest the commandments, Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not defraud; Honour thy father and thy mother." And he replied and said to him, "Master, I have observed all these from my infancy." And JESUS, looking stedfastly upon him, loved him, and said unto him, "One thing thou wantest: Go thy way, sell all thy possessions, and distribute to the poor; and thou shalt have treasure in heaven: and come, take up the cross, and follow me." But he was troubled, and went away sorrowful; for he had great possessions. And JESUS looked round about, and said to his disciples, "How hardly shall they that possess riches, enter into the kingdom of God?" And the disciples were astonished at his words. But JESUS answering again, saith to them, "Children, how hard is it for them that trust in riches, to enter into the kingdom of God? It is easier

for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." And they were ſtruck into exceeding amazement, ſaying one to another, "Who then can be ſaved?" But JESUS looking ſtedfaſtly upon them, ſaith, "With men 'it is' impoſſible, but not with God; for with God all things are poſſible." Then Peter began to ſay unto him, "Behold, we have left all, and followed thee." And JESUS anſwering, ſaid, "Verily, I ſay unto you, there is no man who hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake, and the goſ-
30 pel's, but he ſhall receive an hundred fold; now in this time houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the world to come, everlaſting life. But many who 'are' firſt ſhall be laſt; and the laſt firſt."

And as they were on the way going up to Jeruſalem, JESUS went before them, and they were amazed; and as they followed him, they were afraid. And he took the twelve again, and began to tell them what things were to befal him: "Behold we are going up to Jeruſalem, and the Son of Man ſhall be delivered to the chief-prieſts and the ſcribes; and they ſhall condemn him to death; and ſhall deliver him up to the gentiles: and they ſhall mock him, and ſcourge him, and ſpit upon him; and ſhall put him to death: and on the third day he ſhall riſe again."

35 Then James and John the ſons of Zebedee came to him, ſaying, "Maſter, we would that thou ſhouldeſt do for us whatſoever we ſhall requeſt." And he ſaid to them, "What would ye, that I ſhould do for you?" They ſaid to him, "Grant us, that in thy glory we may ſit, the one at thy right-hand, and the other at thy left-hand." But

JESUS ſaid to them, "Ye know not what ye aſk: Are ye able to drink of the cup that I drink of, and to be baptized with the baptiſm that I am 'to be' baptized with?" And they ſaid to him, "We are able." And JESUS ſaid to them, "Ye ſhall indeed drink of the cup of which I drink; and with the baptiſm that I am baptized with, ſhall ye be baptized; but to ſit on my right-hand, and on my left-hand, is not mine to give, but 'only' to thoſe for whom it is prepared." And when the ten heard 'of it,' they began to be much diſpleaſed with James and John: but JESUS called them to him, and ſaith to them, "Ye know that they who rule over the gentiles *, lord it over them; and their great men exercife authority upon them. But it ſhall not be ſo among you: but whoſoever would be great among you, ſhall be your miniſter: and whoſoever would be the chief among you ſhall be ſervant of all: for even the Son of Man came not to be waited upon, but to ſerve, and to give his life a ranſom for many." And they came to Jericho.

And as he went out of Jericho with his diſciples and a great multitude, blind Bartimeus, the ſon of Timeus, ſat begging by the way-ſide. And when he heard that it was JESUS of Nazareth, he began to cry out, and ſay, "JESUS, 'thou' ſon of David, have mercy on me." And many charged him that he ſhould be ſilent, but he cried a great deal the more, "Son of David, have mercy on me." And JESUS ſtood ſtill, and ordered him to be called. And they called the blind man, ſaying to him, "Be of good courage, riſe, he calleth thee." And throwing aſide his garment, he aroſe, and came to JESUS. And JESUS anſwered, and ſaid unto him, "What doſt thou deſire I ſhould do for thee?" The blind man

* Literally, "They WHICH are accounted to rule over the gentiles." D.

man ſaid to him, "Rabboni, that I may recover my ſight." And JESUS ſaid to him, "Go thy way, thy faith hath ſaved thee." And immediately he received his ſight, and followed JESUS in the way.

✠ And when they were come near Jeruſalem, unto Bethphage, and Bethany, at the mount of Olives, he ſendeth out two of his diſciples, and ſaith to them, "Go your way into the village over-againſt you; and immediately, as ſoon as you enter into it, ye ſhall find a colt tied, on which no man ever ſate; untie him, and bring 'him:' and if any one ſay to you, "Why do ye this?" ſay that the Lord hath need of him, and he will immediately ſend him hither." And they went their way, and found the colt tied abroad at the door, in a place where two roads met: and they untie him. And ſome of them that ſtood there, ſaid to them, "What are ye doing, untying the colt?" And they ſaid to them even as JESUS had ordered, and they let them go. And they brought the colt to JESUS, and threw their mantles on him, and he ſate upon him. And many ſpread their mantles in the way, and others cut down branches from the trees, and ſtrewed them in the way. And they that went before, and they that followed, cried, ſaying, "Hoſannah! bleſſed 'be' He who cometh in the name of the Lord! Bleſſed 'be' the kingdom of our father David, which cometh in the name of the Lord! Hoſannah * in the higheſt!" And JESUS entered into Jeruſalem, and into the temple: And when he had looked round about upon all things, it being now late in the evening, he went out to Bethany † with the twelve.

And

* A Hebrew form of acclamation, ſignifying, "Save we beſeech thee." † Went out of the city into the ſuburbs.

And on the morrow, when they were come from Bethany, he was hungry: and seeing a fig-tree at a distance, which had leaves, he went 'to see' if he could find any thing upon it. And when he came to it, he found nothing but leaves, for the time of figs * was not 'yet.' And JESUS said to it upon this occasion, "Let no man from hence forwards ever eat fruit of thee." And his disciples heard 'it.'

And they came to Jerusalem; and JESUS entering into the temple, began to drive out them 15
that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves: And he permitted not that any one should carry any vessel through the temple. And he taught, saying to them, "Is it not written, "My house shall be called a house "of prayer for all nations †?" But ye have made it a den of robbers." And the scribes and chief-priests heard 'of it,' and sought how they might destroy him; for they dreaded him, because all the people were struck at his doctrine. And when the evening was come, he went out of the city.

And in the morning, as they were passing by, 20
they saw the fig-tree dried up from the roots. And Peter recollecting, said unto him, "Rabbi, behold, the fig-tree which thou cursedst, is withered away." And JESUS answering saith unto them, "Have faith in God; for I assuredly say unto you, that whosoever shall say to this mountain, "Be thou removed, and thrown into the sea;" and shall not doubt in his mind, but believe that what he saith shall come to pass, it shall be to him just as he saith. For this reason I say unto you, whatsoever things ye shall desire when ye pray,

* Of gatherings figs: consequently he expected to have found them on the tree. Some render it "For was it not the time of figs?"

† Isa. lvi. 6, 7.

pray, believe that ye receive 'them,' and ye ſhall
25 have 'them.' And when ye ſtand praying, forgive, if ye have any matter againſt any; that your Father in heaven may alſo forgive you your treſpaſſes. But if ye do not forgive, neither will your Father in heaven forgive your treſpaſſes.

And they come again to Jeruſalem; and as he was walking in the temple, the chief-prieſts and the ſcribes and the elders come, and ſay to him, "By what authority doeſt thou theſe things? And who gave thee this authority to do theſe things?" And JESUS ſaid to them in reply, "I will alſo aſk you one queſtion, and anſwer me, and I will tell you by what authority I do theſe
30 things: The baptiſm of John, was it from heaven, or of men? anſwer me." And they reaſoned among themſelves, ſaying, "If we ſhall ſay, From heaven, he will ſay, Why therefore did ye not believe him? But if we ſhall ſay, Of men"—they feared the people: for all eſteemed John that he was really a prophet. And they anſwered and ſaid to JESUS, "We cannot tell." And JESUS replied and ſaith to them, "Neither do I tell you by what authority I do theſe things."

✠ And he began to ſpeak unto them by parables. "A man planted a vineyard, and ſet a hedge about it, and digged 'a place for' a wine-preſs, and built a tower *, and let it out to huſbandmen; and he took a journey into a diſtant country. And at the ſeaſon, he ſent to the huſbandmen a ſervant, that he might receive from the huſbandmen of the fruit of the vineyard. And they ſeized 'him' and beat him, and ſent 'him' empty away. And he ſent again to them another ſervant; and they threw ſtones at him, and wounded 'him' in the head, and ſent 'him' away

* For the accommodation and defence of his labourers.

away ſhamefully treated. And again he ſent another, and they killed him: And many others, beating ſome, and killing others. Having yet therefore one ſon, his well-beloved, he ſent him alſo laſt to them, ſaying, "They will reverence my ſon." But thoſe huſbandmen ſaid among themſelves, "This is the heir; come, let us kill him, and the inheritance ſhall be ours." And they ſeized him, and ſlew 'him,' and caſt 'him' out of the vineyard. What therefore ſhall the lord of the vineyard do? He will come, and deſtroy the huſbandmen, and will give the vineyard unto others. And have ye not read this ſcripture, "The ſtone which the builders re-"jected, is become the head * of the corner: "This was the Lord's doing, and it is marvel-"lous in our eyes †." And they ſought to lay hold on him, but feared the people; for they knew that he had ſpoken the parable againſt them; and they left him, and went away.

Then they ſend to him ſome of the Phariſees and Herodians, to catch him in 'his' words. And when they were come, they ſay unto him, "Maſter, we know that thou art true, and careſt for no man; for thou regardeſt not the perſon of men, but teacheſt the way of God in truth: Is it lawful to pay tribute to Cæſar, or not? Shall we give, or ſhall we not give?" But he knowing their hypocriſy, ſaid to them, "Why do ye tempt me? Bring me a penny ‡, that I may ſee it." And they brought 'it.' And he ſaith to them, "Whoſe 'is' this image and inſcription?" And they ſaid to him, "Cæſar's." And JESUS anſwering, ſaith unto them, "Render to Cæſar, the things that are Cæſar's: and to God, the things which are God's." And they wondered at him.

Then

* i. e. the head-ſtone. † Pſal. cxviii. 22, 23.
‡ Or, denarius; a Roman coin.

Then came unto him the Sadducees, who ſay there is no reſurrection; and they aſked him, ſaying, "Maſter, Moſes wrote to us, that "If "a man's brother die, and leave his wife behind "him, and leave no children, his brother ſhould "take his wife, and raiſe up ſeed to his bro-
20 "ther *." Now there were ſeven brethren; and the firſt took a wife, and dying left no iſſue. And the ſecond took her, and died, neither left he any iſſue; and in like manner the third; and the ſeventh had her, and left no iſſue: laſt of all the woman alſo died. At the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them; for the ſeven had her to wife?" And JESUS anſwered and ſaid to them, "Do ye not for this reaſon err, becauſe ye know not the
25 ſcriptures, nor the power of God? For when they ſhall riſe from the dead, they neither marry, nor are given in marriage; but are as the angels, who are in heaven. And as for the dead, that they riſe; have ye not read in the book of Moſes, how God ſpake to him in the buſh, ſaying, "I 'am' the God of Abraham, and the God "of Iſaac, and the God of Jacob †:" he is not the God of the dead, but the God of the living: therefore you greatly err."

And one of the ſcribes came, 'and' having heard them reaſoning together, perceiving that he had anſwered them well, aſked him, "Which is the firſt commandment of all?" JESUS anſwered him, "The firſt of all the commandments
'is,' "Hear, O Iſrael, Jehovah our God is one
30 "Lord; And thou ſhalt love the Lord thy God "with all thine heart, and with all thy ſoul, "and with all thy mind, and with all thy "ſtrength ‡." This is the firſt commandment. And the ſecond 'is' like 'it, even' this, "Thou "ſhalt

* Deut. xxv. 5. † Exod. iii. 6. ‡ Deut. vi. 4, 5. x. 12.

" ſhalt love thy neighbour as thyſelf *:" There is no other commandment greater than theſe." And the ſcribes ſaid to him, " Truly maſter thou haſt ſpoken well: For there is one God, and there is no other beſides him: And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength; and to love 'his' neighbour as himſelf, is more than all burnt-offerings and ſacrifices." And JESUS ſeeing that he anſwered wiſely, ſaid to him, " Thou art not far from the kingdom of God." And no man after that preſumed to aſk him 'any queſtion.'

And JESUS anſwered and ſaid, as he was 35
teaching in the temple, " How ſay the ſcribes, that the Meſſiah † is the ſon of David? for David himſelf hath ſaid by the Holy Spirit, " The " Lord ſaid unto my Lord, Sit thou on my right-" hand till I make thine enemies thy foot-ſtool ‡." David himſelf therefore calleth him lord; and whence is he 'then' his ſon?" And the common people heard him with pleaſure.

And he ſaid to them in his doctrine, " Beware of the ſcribes, who affect to walk about in long robes, and 'love' ſalutations in the markets, and the chief ſeats in the ſynagogues, and the uppermoſt places at feaſts: who devour widows 40
houſes, and for a pretence make long prayers. Theſe ſhall receive greater damnation."

And JESUS ſate down over-againſt the treaſury, and beheld how the people caſt money into the treaſury: and many rich men caſt in much. And there came a certain poor widow, and ſhe caſt in two mites, which make a farthing ||. And he called his diſciples to him, and ſaith to them, " Aſſuredly I ſay to you, that this poor widow hath caſt in more, than all they who have thrown

* Lev xix. 18. † Gr. Chriſt. ‡ Pſal. cx. 1.
|| Of Roman money.

thrown into the treaſury: For all 'theſe' threw in of their redundancy; but ſhe of her want hath caſt in all that ſhe had, 'even' all her living.

✠ And as he went out of the temple one of his diſciples ſaith unto him, "Maſter, behold what ſtones, and what edifices 'are theſe?" And JESUS replying ſaid unto him, "Doſt thou ſee theſe great buildings? There ſhall not be left one ſtone upon another, which ſhall not be demoliſhed." And as he ſate upon the mount of Olives, over-againſt the temple, Peter, and James, and John, and Andrew aſked him privately, 'ſaying,' "Tell us when theſe things ſhall happen, and what 'ſhall be' the ſign when all theſe things ſhall be accompliſhed?" And JESUS anſwering them, began to ſay, "Take heed that no man deceive you. For many ſhall come in my name, ſaying, "I am 'the Meſſiah *':" and ſhall deceive many. But when ye ſhall hear of wars, and rumours of wars, be not troubled; for they muſt come to paſs, but the end is not yet. For nation ſhall riſe up againſt nation, and kingdom againſt kingdom: and there ſhall be earthquakes in 'various' places; and there ſhall be famines, and troubles: Theſe 'will be' the beginnings of ſorrows. But take ye heed to yourſelves: for they ſhall deliver you up to councils, and ye ſhall be ſcourged in the ſynagogues, and ſhall be brought before rulers and kings for my ſake, for a teſtimony againſt them †. And the goſpel muſt firſt be preached among all nations. But when they ſhall bring and deliver you up, be not ſolicitous before hand what ye ſhall ſpeak, neither premeditate: but whatſoever ſhall be given you in that hour, that ſpeak; for it is not you that ſpeak, but the Holy Spirit. And one brother ſhall betray

* Gr. Chriſt. † That the goſpel has been offered them in the moſt public manner.

tray another to death; and the father 'his' ſon; and children ſhall riſe up againſt 'their' parents, and cauſe them to be put to death. And ye ſhall be hated by all 'men' for the ſake of my name. But he who endureth to the end ſhall be ſaved.

"When ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtanding where it ought not * (let him that readeth underſtand) then let them that 'are' in Judea flee to the mountains: and let not him who is on the top of the houſe go down into the houſe, nor enter into it, to take away any thing out of his houſe: and let not him that is in the field, go back to take his clothes. But woe to them that are with child, and to them that give ſuck in thoſe days. And pray that your flight may not be in the winter; for in thoſe days ſhall be afflictions, ſuch as the like hath not been from the beginning of the creation, which God hath made, unto this time, neither ſhall be. And except the Lord had ſhortened thoſe days, no fleſh could be ſaved: But for the ſake of the elect, whom he hath choſen, he hath ſhortened the days. And if any one ſhall then ſay to you, "Behold, the Meſſiah † is here;" or, "Behold 'he is' there;" do not believe it: for falſe Meſſiahs, and falſe prophets ſhall ariſe, and ſhall ſhew ſigns, and prodigies, to ſeduce, if poſſible, even the elect. But be upon your guard; behold I have foretold to you all things.

"But in thoſe days, after that tribulation, the ſun ſhall be darkened, and the moon ſhall not give her light; and the ſtars of heaven ſhall fall; and the powers that are in heaven ſhall be ſhaken: And then they ſhall ſee the Son of Man coming in the clouds with great power, and glory. And

* That is, When the profane ſtandards of the deſolating Roman legions, on which they bear the deteſtable images of their idols, are planted on holy ground. † Gr. Chriſt.

And he shall then send his messengers *, and shall assemble his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable from the fig-tree; when its branch is 'now' become tender, and putteth forth leaves, ye know that summer is near: So likewise when ye shall see these things come to pass, know that he † is nigh, 'even' at the doors. Verily I say unto you, That this generation shall not pass away, until all these things are accomplished. Heaven and earth shall pass away, but my words shall not pass away.

"But of that day, and hour, no one knoweth, neither the angels in heaven, nor the Son, but the Father 'only.'

"Take heed, watch and pray, for ye know not when the time is: 'For the Son of Man is' as a man travelling to a distant country, who as he was leaving his house, gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore, for ye know not when the master of the house cometh, in the evening, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say to you, I say to all, Watch."

✠ Now the passover, and 'feast of' unleavened bread ‡ was 'to be' two days after: and the chief-priests || and scribes sought how they might take him by artifice, and put him to death. But they said, "Not at the feast, lest there be a tumult among the people." And being in Bethany in the house of

* Preachers of the gospel, who shall unite his chosen people under one great society. D. Others render it, "Angels." † The Son of Man. See Matt. xxiv. 34. ‡ See Luke xxii. 1. || The priests were divided into so many courses; the head-priest of each course was a CHIEF-PRIEST. Godwyn.

of Simon the leper, as he ſat at the table, there came a woman who had an alabaſter pot of unadulterated ointment of ſpikenard, 'which was' exceeding valuable, and having broken the veſſel, ſhe poured 'it' on his head. And there were ſome that were moved with inward diſpleaſure, and ſaid, "Why was this waſte of the ointment made: for it might have been ſold for more than three hundred pence *, and have been given to the poor?" And they murmured againſt her. And JESUS ſaid, "Let her alone; why do ye trouble her? ſhe hath performed a good work towards me. For the poor ye have always with you; and whenever ye pleaſe ye may do them good: But me ye have not always. She hath done what ſhe could; ſhe hath come before-hand to anoint my body for the burial. Verily I ſay to you, whereſoever this goſpel is preached over the whole world, 'this' alſo which ſhe hath done, ſhall be ſpoken of for a memorial of her."

And Judas Iſcariot, one of the twelve, went to the chief-prieſts to betray him unto them. And when they heard 'it,' they rejoiced, and promiſed to give him money: and he ſought how he might conveniently betray him.

And on the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid to him, "Where wilt thou have us go, and prepare for thy eating the paſſover?" And he ſendeth forth two of his diſciples, and ſaith to them, "Go into the city, and a man carrying a pitcher of water, ſhall meet you; follow him, and whereſoever he goeth in, ſay to the maſter of the houſe, "The teacher ſaith, Where is the dining-room, where I may eat the paſſover with my diſciples?" And he will ſhew you a large upper room furniſhed

* i. e. Roman denarii: amounting to 9l. 7s. 6d.

niſhed and prepared: there make ready for us." And his diſciples went out, and came into the city, and found as he had ſaid to them: And they made ready the paſſover.

And in the evening he came with the twelve. And as they ſat * and were eating, JESUS ſaid, "Verily I ſay unto you, one of you who is eating with me, will betray me." And they began to be ſorrowful, and to ſay to him, one by one, "Is it I?" And another 'ſaid,' "Is it I?" 20 And he anſwered and ſaid to them, "It is 'one of the twelve, 'even' he that dippeth his hand with me in the diſh. The Son of Man is indeed going as it is written concerning him: But woe to that man by whom the Son of Man is betrayed: it had been well for that man, if he had never been born."

And as they were eating, JESUS took bread, and having bleſſed 'it,' he brake, and gave 'it' to them, and ſaid, "Take, eat; this is my body." And taking the cup, when he had given thanks, he gave 'it' to them; and they all drank of it. And he ſaid to them, "This is my blood of the new covenant, which is ſhed for 25 many. Verily, I ſay unto you, I will drink no more of the produce of the vine, until that day when I ſhall drink it new in the kingdom of God."

And when they had ſung a hymn, they went out to the mount of Olives. And JESUS ſaith to them, "All ye ſhall be offended becauſe of me this night: For it is written, "I will ſmite the "ſhepherd, and the ſheep ſhall be ſcattered †:" But after I am riſen, I will go before you into Galilee." But Peter ſaid to him, "Although 30 all ſhould be offended, yet 'will' not I." And JESUS ſaith to him, "Verily I ſay to thee, that to-day,

* Or, reclined on beds: which was the ancient table-poſture. † Zech. xiii. 7.

to-day, 'even' this night, before the cock crow twice, thou ſhalt deny me thrice." But he ſpake the more eagerly, "If I ſhould die with thee, I will not deny thee in any manner." Likewiſe alſo ſaid they all.

And they came to the place called Gethſemane; and he ſaith to his diſciples, "Sit ye here, while I pray." And he taketh with him Peter, and James, and John, and began to be in great amazement, and anguiſh of mind. And he ſaith to them, "My ſoul is ſurrounded with ſorrow, unto death; continue here, and watch." And going on a little way, he proſtrated himſelf on the ground, and prayed, that if it were poſſible, that ſeaſon * might paſs from him. And he ſaid, "Abba, Father, all things are poſſible to thee; take away this cup from me: nevertheleſs, not as I will, but as thou wilt." And he cometh, and findeth them aſleep; and ſaith to Peter, "Simon, doſt thou ſleep? Couldſt not thou watch one hour? Watch and pray, that ye may not enter into temptation: The ſpirit indeed 'is' forward †, but the fleſh 'is' weak." And he went away again, and prayed, ſpeaking the ſame words. And returning back, he found them aſleep again, for their eyes were weighed down ‡: And they knew not what to anſwer him. And he cometh the third time, and ſaith to them, "Now ſleep on, and take your reſt ‖: it is enough, the hour is come; behold the Son of Man is betrayed into the hands of ſinners. Ariſe, let us go: behold, he that betrayeth me, is juſt at hand."

G And

* Of ſorrow. Gr. "hour." † And ready to expreſs a dutiful regard for me. ‡ With ſorrow and heavineſs. ‖ Suppoſed to be ſpoken by way of ſarcaſm and reproof. Others render the words, "Do you ſleep on now, and take your reſt?"

And immediately while he was yet ſpeaking, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves *, from the chief-prieſts, and ſcribes, and elders. Now he that betrayed him, had given them a ſignal, ſaying, "He, whom I ſhall kiſs, is the perſon: lay hold of him, and lead 'him' away ſafely." And being come, and going directly to him, he ſaid, "Rabbi, Rabbi!" and kiſſed him. And they laid hands on him, and took him.

And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high-prieſt, and cut off his ear. And JESUS anſwered † and ſaid to them, "Are ye come out as againſt a robber with ſwords and ſtaves to ſeize me? I was every day with you teaching in the temple, and ye did not apprehend me: but the ſcriptures muſt be fulfilled." And they all forſook him, and fled. And a certain youth ‡ having a linen cloth ‖ thrown about his naked body, followed him; and the young § men laid hold on him. But he, leaving the ſheet, fled away from them naked.

And they led JESUS away to the high-prieſt: and with him were aſſembled all the chief-prieſts, and the elders, and the ſcribes. And Peter followed him afar off, even into the palace of the high-prieſt: and he ſate down among the ſervants, and warmed himſelf at the fire. Now the chief-prieſts and the whole Sanhedrim ⸸ ſought for witneſs againſt JESUS, that they might put him to death; and found none. For many falſely teſtified againſt him, but their teſtimonies did not agree. Then ſome roſe up, and falſely teſtified againſt

* Or, clubs. † They had ſaid they ſought JESUS of Nazareth. John xviii. 5. ‡ Probably not one of the diſciples. ‖ Riſing ſuddenly out of bed, he had wrapt himſelf in the ſheet. § The Roman ſoldiers were ſo called. ⸸ The Jewiſh council.

againſt him, ſaying, "We heard him ſay, I will deſtroy this temple that is made with hands, and in three days I will build another made without hands." Yet neither thus did their teſtimony agree. And the high-prieſt ſtood up in the midſt and aſked JESUS, ſaying, "Anſwereſt thou nothing? What is it that theſe men teſtify againſt thee?" But he was ſilent, and made no reply. Again the high-prieſt aſked him and ſaid to him, "Art thou the Meſſiah *, the Son of the Bleſſed?" And JESUS ſaid, "I am: and ye ſhall ſee the Son of Man ſitting at the right-hand of power, and coming in the clouds of heaven." Then the high-prieſt rent his clothes, and ſaid, "What need have we of any other teſtimony? Ye have heard the blaſphemy: what think ye?" And they all condemned him as guilty of a capital crime. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, "Propheſy:" and the officers ſtruck him with the palms of their hands.

And as Peter was in the hall below, there came one of the maid-ſervants of the high-prieſt; and ſeeing Peter warming himſelf, ſhe fixed her eyes earneſtly upon him and ſaid, "Thou alſo waſt with JESUS the Nazarene." But he denied, ſaying, "I know 'him' not, nor do I underſtand what thou meaneſt." And he went out into the portico, and the cock crew. And a maid ſaw him again, and began to ſay to them that ſtood by, "This is 'one' of them:" and he again denied 'him.' And a little after they that ſtood by ſaid to Peter again, "Surely, thou art 'one' of them, for thou art a Galilean, and 'to that' thy ſpeech agreeth." And he began to curſe and ſwear, 'ſaying,' "I do not know this man, of whom you ſpeak." And the cock crew the ſecond time. And Peter recollected the word

* Gr. Chriſt.

that JESUS had said to him, "Before the cock crow twice, thou shalt deny me thrice." And Peter, * covering 'his head,' wept.

And as soon as it was morning, the chief-priests consulted with the elders and the scribes, and the whole Sanhedrim †, and binding JESUS, they carried 'him' away, and delivered 'him' to Pilate. And Pilate asked him, "Art thou the king of the Jews?" And he answering, said to him, "Thou sayest it." And the chief-priests accused him of many things; but he made no answer. Then Pilate asked him again, saying, "Dost thou answer nothing? Behold, how many things they witness against thee." But still JESUS answered nothing; so that Pilate was astonished.

Now at the festival he released to them 'any' one prisoner, whom they desired: And there was 'one,' whose name was Barabbas, that lay bound with some, who had made an insurrection with him, who had committed murder in the insurrection. And the people with a clamour began to demand, 'that he would do' as he had always done to them. And Pilate answered them saying, "Will ye that I release unto you the king of the Jews?" for he knew that the chief-priests had delivered him up out of envy. But the chief-priests excited the people to ask that he would rather release Barabbas to them. And Pilate again answered and said to them, "What would you have me do then 'with him,' whom ye call the king of the Jews?" And they cried out again, "Crucify him." Then Pilate said to them, "Why, what evil hath he done?" And they cried out the more abundantly, "Crucify him." And Pilate, desirous to satisfy the people, released to them Barabbas;

* Some render it, "Throwing himself out of the company, wept."

† Or, council.

Barabbas; and having ſcourged JESUS, he delivered 'him' to be crucified.

And the ſoldiers led him away into the hall, called the Prætorium *, and aſſembled the whole band †. And they clothed him in purple; and having platted a crown of thorns, they put it about his 'head,' and began to pay 'their' ſalutations to him, "Hail, king of the Jews!" And they ſtruck him on the head with a reed, and ſpit upon him, and bowing the knee, did him reverence. And when they had mocked him, they took the purple off from him, and having dreſſed him in his own garments, they led him out to be crucified. And they compel one Simon a Cyrenian ‡, the father of Alexander and Rufus, who was paſſing by as he came out of the country, to carry his croſs.

And they bring him to the place called Golgotha, that is, being interpreted, The Place of a Skull; and they gave him wine to drink, mingled with myrrh; but he did not receive 'it.' And when they had crucified him, they ſhared his garments, caſting lots upon them, what each man ſhould take. Now it was the third hour ||, and they crucified him. And the ſuperſcription of his crime was written over him, THE KING OF THE JEWS. And they crucified two robbers with him, the one on his right-hand, and the other on the left. And the ſcripture was fulfilled, which ſaith, "And he was numbered with "the tranſgreſſors §." And they that paſſed by, blaſphemed him, ſhaking their heads, and ſaying, "Ah, thou that wouldeſt deſtroy the temple, and build 'it' in three days, ſave thyſelf, and come

* A hall in the governor's palace, where the Prætor kept his court. † Gr. called together the whole cohort.
‡ A native of Cyrene in Africa. || Nine o'clock in the morning. § Iſa. liii. 12.

come down from the croſs!" In like manner the chief-prieſts with the ſcribes alſo derided him, and ſaid one to another, "He ſaved others, 'but' cannot ſave himſelf: Let the Meſſiah, the king of Iſrael, come down now from the croſs, that we may ſee and believe." And thoſe who were crucified with him, reviled him. And when the ſixth hour was come, there was darkneſs over the whole land * until the ninth hour. And at the ninth hour JESUS cried with a loud voice, ſaying, "ELOI, ELOI, LAMA SABACHTHANI:" That is, being interpreted, "My God, my God, why haſt thou forſaken me?" And ſome of them that ſtood by, hearing 'this,' ſaid, "Behold he calleth Elijah." Then one ran and filled a ſponge full of vinegar, and put 'it' on a reed, and gave him to drink, ſaying, "Let alone, let us ſee whether Elijah will come and take him down."

And JESUS having cried out with a loud voice, expired. And the veil of the temple was rent in two, from the top to the bottom. And when the centurion, who ſtood over-againſt him, ſaw that he ſo cried out, and expired, he ſaid, "Certainly this man was the Son of God." There were alſo women looking on at a diſtance, among whom was Mary Magdalene, and Mary the mother of James the Leſs, and Joſes, and Salome, who had attended him when he was in Galilee, and miniſtered to him; and many other women who came up with him to Jeruſalem.

And when the evening was now come, becauſe it was the preparation, or the day before the ſabbath, Joſeph of Arimathea, an honourable counſellor, who alſo himſelf waited for the kingdom of God, came, and went in boldly to Pilate, and begged the body of JESUS. And Pilate thought it ſtrange if he were already dead; and having

* Of Judea.

having called the centurion to him, he aſked him, whether he had been dead any time. And 45
when he knew 'it' of the centurion, he gave the body to Joſeph. And having bought fine linen, he took him down, and wrapped him in the linen; and he laid him in a ſepulchre, which was hewn out in a rock, and rolled a ſtone to the door * of the ſepulchre. And Mary Magdalene, and Mary the mother of Joſes, beheld where he was laid.

And when the ſabbath was over, Mary Mag- ✠
dalene, and Mary, 'the mother' of James and Salome, bought ſpices, that they might go, and anoint him. And very early in the morning, on the firſt 'day' of the week, they came to the ſepulchre about the riſing of the ſun. And they ſaid among themſelves, "Who ſhall roll away the ſtone for us from the door * of the ſepulchre?" (and looking up they ſaw that the ſtone was rolled away) for it was very large. And enter- 5
ing into the ſepulchre, they ſaw a young man ſitting on the right ſide, clothed in a long white robe; and they were terrified: and he ſaith to them, "Do not be terrified, ye ſeek JESUS of Nazareth, who was crucified: he is riſen, he is not here: behold the place, where they had laid him. But go and tell his diſciples and Peter, that he is going before you to Galilee; there ye ſhall ſee him, as he ſaid to you." And they went out quickly, and fled from the ſepulchre; for they trembled, and were ſurpriſed. And they ſaid nothing to any one, for they were affrighted.

Now when 'JESUS' was riſen early on the firſt 'day' of the week, he made his firſt appearance to Mary Magdalene, out of whom he had ejected ſeven demons. 'And' ſhe went and told 10

* Or, enterance.

them that had been with him *, as they were mourning and weeping. And when they heard that he was alive, and had been ſeen by her, they did not believe it.

After this, he appeared to two of them in another form, as they were walking, and going into the country. And they went, and told 'it' to the reſt; yet they did not believe them. Afterwards he appeared to the eleven, as they were ſitting at ſupper; and upbraided them for their unbelief, and the hardneſs of their hearts, that they had not believed thoſe, who had ſeen him ſince he
15 was riſen: And he ſaid to them, "Go forth into all the world, and preach the goſpel to every creature. He who believeth, and is baptized, ſhall be ſaved: But he, who believeth not, ſhall be condemned. And theſe ſigns ſhall follow them that believe: In my name they ſhall caſt out demons; they ſhall ſpeak new languages; they ſhall take up ſerpents; and if they drink any deadly poiſon, it ſhall not hurt them; 'and' they ſhall lay 'their' hands on the ſick, and they ſhall recover."

So then, after the Lord had ſpoken to them, he was received up into heaven, and ſat at the
20 right-hand of God. And going forth, they preached every where, the Lord working with them, and confirming the word by the ſigns, which followed 'it.' Amen.

* Viz. his diſciples.

THE

THE GOSPEL ACCORDING TO ST. LUKE.

WHEREAS many have undertaken to compose the history of those facts, which have been confirmed among us with the fullest evidence, as they have transmitted them to us, who were from the beginning eye-witnesses and ministers of the word; I also having accurately traced all things from this first rise, have thought proper to write an orderly account of them to thee, O most noble Theophilus, that thou mayest know the certain truth of those things, in which thou hast been instructed.

IN the days of Herod * king of Judea, there 5
was a priest named Zacharias, 'who belonged' to the course of Abiah †; and his wife was 'one' of the daughters of Aaron, and her name was Elizabeth. And they were both righteous in the sight of God, walking in all the commands and institutions of the Lord, blameless. And they had no child, because Elizabeth was barren; and they were both advanced in years. And it came to pass, that when he was performing the priest's office before God, in the order of his course, according to the custom of the priesthood, his lot ‡

 was

* The Great, whom the Romans had made king. † Or, Abijah, who was the head of one of the twenty-four courses into which David distributed the priests. 1 Chron. xxiii. 6, and xxiv. 10. ‡ The several offices of the priesthood were assigned to the particular persons in waiting by lot.

was to burn incenſe when he went into the tem-
10 ple of the Lord. And the whole multitude of the
people were praying without at the time of in-
cenſe. And there appeared to him an angel of
the Lord, ſtanding at the right-hand of the altar
of incenſe. And Zacharias ſeeing 'him,' was
greatly diſcompoſed, and terror fell upon him.
But the angel ſaid unto him, "Fear not, Za-
charias: for thy prayer is heard; and Elizabeth
thy wife ſhall bear thee a ſon, and thou ſhalt call
his name JOHN. And thou ſhalt have joy, and
tranſport; and many ſhall rejoice on occaſion of
15 his birth. For he ſhall be great in the ſight of
the Lord, and he ſhall drink neither wine, nor
intoxicating liquor; and he ſhall be filled with
the Holy Spirit even from his mother's womb.
And he ſhall turn many of the children of Iſrael
to the Lord their God. And he ſhall go before
him in the ſpirit, and power of Elijah, to con-
vert the hearts of the fathers with the children:
and thoſe who have been diſobedient to the wiſ-
dom of the juſt, ſhall he make ready a people
prepared for the Lord." And Zacharias ſaid to
the angel, "By what ſhall I know this? for I
am an old man, and my wife advanced in years."
And the angel anſwering, ſaid unto him, "I am
Gabriel, that ſtand in the preſence of God; and
20 I am ſent to tell thee theſe joyful tidings. And
behold thou ſhalt be ſilent, and unable to ſpeak,
till the day in which theſe things ſhall be accom-
pliſhed; becauſe thou haſt not believed my words,
which ſhall be fulfilled in their ſeaſon." And
the people were waiting for Zacharias, and won-
dered that he continued ſo long in the temple.
But when he came out, he was not able to ſpeak
to them; and they perceived that he had ſeen a
viſion in the temple; and he himſelf by ſigns in-
timated 'it' to them: and continued deaf and

dumb *. And it came to pass that when the days of his ministration were fulfilled, he departed to his own house. And after these days Elizabeth his wife conceived; and concealed herself five months †, saying, "The Lord hath thus done for me, in the days in which he hath looked upon me, to take away my reproach § among men."

In the sixth month the angel Gabriel was sent from God to a city of Galilee called Nazareth; to a virgin contracted to a man, whose name was Joseph, of the house of David ‡: and the virgin's name 'was' Mary. And the angel entered in unto her, and said, "Hail, O thou favourite ‖! The Lord is with thee: thou art blessed among women." Now when she saw 'the angel,' she was disturbed at his discourse; and reasoned with herself what kind of salutation this could be. And the angel said unto her, "Fear not, Mary; for thou hast found favour with God: and behold thou shalt be with child, and be delivered of a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give him the throne of David his father: and he shall rule over the house of Jacob for ever; and of his kingdom there shall be no end." And Mary replied to the angel, "How can this be, since I am as yet a virgin?" And the angel answering, said unto her, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: and therefore that holy

* Εσιγων signifies both. See ver. 62. † Lived retired, that she might perform such extrardinary devotions as these favours of providence demanded. § So barrenness was esteemed. ‡ Or, TO A VIRGIN (contracted to a man whose name was Joseph) OF THE HOUSE OF DAVID. ‖ Or, "O highly favoured!"

offspring of thine ſhall be called the SON OF GOD. And behold thy couſin Elizabeth alſo hath conceived a ſon in her old age; and this is the ſixth month with her, who hath been called barren. For nothing will be impoſſible to God." And Mary ſaid, "Behold the handmaid of the Lord: may it be unto me according to thy word." Then the angel departed from her.

In thoſe days Mary aroſe, and went with expedition to the hill-country, into a city of Ju-
40 dah; and entered into the houſe of Zacharias, and ſaluted Elizabeth. And it came to paſs that as ſoon as Elizabeth heard the ſalutation of Mary, the infant in her womb did leap: And Elizabeth was filled with the Holy Spirit, and crying out with a loud voice ſhe ſaid, "Bleſſed art thou among women! and bleſſed is the fruit of thy womb! And whence is this * to me, that the mother of my Lord ſhould come unto me? For behold, as ſoon as the voice of thy ſalutation ſounded in mine ears, the infant leaped in my
45 womb for joy. And happy 'is' ſhe that believed; for there ſhall be an accompliſhment of thoſe things, which have been ſpoken to her from the Lord."

Mary alſo ſaid, "My ſoul doth magnify the Lord, and my ſpirit rejoiceth in God my ſaviour. For he hath looked upon the low eſtate of his handmaid; for behold all future generations ſhall call me happy. For he who is powerful, hath done great things for me; and his name 'is'
50 holy. His mercy alſo 'is' from generation to generation, on them that fear him. He hath wrought ſtrength by his arm: He hath diſperſed the haughty in the imagination of their hearts. He hath brought down mighty potentates from their thrones, and hath exalted the lowly. He hath

* This honour done to me.

hath filled the hungry with good things, and hath
ſent away the rich empty. He hath ſuccoured
Iſrael his child, in remembrance of 'his' ever-
laſting mercy, even as he ſpoke to our fathers, to 55
Abraham, and to his ſeed." Then Mary abode
with her about three months, and returned to her
own houſe.

And when the full time for Elizabeth's deli-
very was come, ſhe brought forth a ſon. And
her neighbours, and her relations heard that the
Lord had magnified his mercy to her, and con-
gratulated her. And it came to paſs, that on the
eighth day they came to circumciſe the child,
and they called him ZACHARIAS, after the name
of his father. But his mother anſwered, and ſaid, 60
"Nay, but he ſhall be called JOHN." And they
ſaid unto her, "None of thy kindred is called by
this name." And they made ſigns to his father,
what he would have him called. And he demand-
ed * a writing-table, and wrote, ſaying, "His
name is JOHN." And they were all amazed,
and his mouth was immediately opened, and his
tongue 'looſed,' and he ſpake, praiſing God.
And a dread fell on all that dwelt near them: 65
and all theſe things were publiſhed over the whole
hill-country of Judea. And all that heard 'them,'
laid them up in their hearts, ſaying, "What
kind of a child will this be?" And the hand of
the Lord was with him.

Now Zacharias his father was filled with the
Holy Spirit, and propheſied, ſaying, "Bleſſed
be Jehovah ‖, the God of Iſrael! becauſe he hath
graciouſly looked upon his people, and wrought
out redemption; and hath raiſed up for us a
horn † of ſalvation ‡ in the family of his ſervant
David,

* Or, aſked for (ſc. by ſigns.) D. ‖ Gr. the Lord.
† A horn is uſed by the Hebrew writers to expreſs ſtrength and dignity, being the ornament and defence of the creature that wears it. ‡ i. e. the Meſſiah.

70 David, as he hath ſpoken by the mouth of his holy prophets, which have been from the beginning of time; that we may obtain ſalvation from our enemies, and from the hand of all that hate us: that he may perform the mercy promiſed to our fathers, and be mindful of his holy covenant; the oath, which he ſware unto Abraham our father, to grant us to ſerve him without fear, being delivered out of the hands of our enemies, 'and
75 to walk' before him all the days of our life, in holineſs and righteouſneſs. And thou child ſhalt be called The prophet of the Moſt High; for thou ſhalt go before the face of the Lord, to prepare his way; to give the knowledge of ſalvation to his people in the forgiveneſs of their ſins, through the tender compaſſion of our God; by which the dawning of the day hath viſited us from on high, to enlighten thoſe that ſit in darkneſs, and in the ſhadow of death; to direct our
80 feet into the way of peace." And the child grew up and became ſtrong in ſpirit, and was in deſert places till the day of his being manifeſted to Iſrael.

✠ Now it came to paſs in thoſe days * that Auguſtus Caeſar publiſhed an edict, that all the land † ſhould be enrolled. And this was the firſt enrollment of Cyrenius, 'afterwards' governor of Syria. And all went, each of them to his own city, to be enrolled. And Joſeph alſo went up from Galilee out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem (for he was of the family and houſhold
5 of David) to be enrolled with Mary his eſpouſed wife, who was big with child. And ſo it was, that while they were there, the days were fulfilled,

* About the time in which John the Baptiſt was born.
† Of Judea, that the number of its inhabitants ſhould be regiſtered, in order to their future taxing.

filled, that she should be delivered. And she brought forth her son, the First-born *, and swathed him, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in that country, lying out in the fields, and watching over their flock by night. And behold an angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were exceedingly terrified. And the angel said to them, "Be not affrighted, for behold I bring you good news of great joy, which shall be to all people. For this day there is born unto you a SAVIOUR, who is Christ the Lord, in the city of David: And this 'shall be' a sign to you, you will find an infant in swaddling bands, lying in a manger." And immediately there was with the angel a multitude of the celestial army praising God, and saying, "Glory to God in the highest! and peace on earth! benevolence towards men!" And it came to pass, that as soon as the angels departed from them into heaven, the shepherds said one to another, "Come, let us go to Bethlehem, and see this great thing which is done, which the Lord hath made known unto us." And they came in haste, and found Mary and Joseph, and the infant lying in a manger. And when they had viewed it, they published abroad that which had been told them concerning this child. And all that heard 'it,' were astonished at those things, which were related to them by the shepherds. But Mary treasured up all these things, entering into the meaning 'of them' in her heart. And the shepherds returned, glorifying and praising God for all the things which they had heard and seen, as it was told unto them.

* Or, her first-born son.

And

And when eight days were fulfilled for circumciſing the child, his name was called JESUS; by which the angel had called him before he was conceived in the womb.

And when the days for her purification, according to the law of Moſes, were fulfilled, they brought him to Jeruſalem to preſent 'him' before the Lord; (according as it is written in the law of the Lord *, that "every firſt-born male "ſhall be called holy to the Lord,") and to offer a ſacrifice according to what is enjoined in the law of the Lord †, a pair of turtle-doves, or two young pigeons.

25 And behold there was at Jeruſalem a certain man, whoſe name was Simeon, and he 'was' a righteous and religious perſon, waiting for the conſolation of Iſrael; and the Holy Spirit was upon him: and it was revealed unto him by the Holy Spirit, that he ſhould not die ‡ before he had ſeen the Anointed of the Lord ||. And he came under the impulſe of the Spirit, into the temple, when his parents brought in the child JESUS, that they might do for him according to the cuſtom of the law. And he took him into his arms, and praiſed God, and ſaid, "Now, O Lord, thou diſmiſſeſt
30 thy ſervant in peace, according to thy word; for mine eyes have beheld thy ſalvation, which thou haſt prepared before the face of all people; a light for the illumination of the gentiles, and the glory of thy people Iſrael." And Joſeph and his mother were aſtoniſhed at thoſe things, which were ſpoken of him. And Simeon bleſſed them, and ſaid to Mary his mother, "Behold this 'child' is appointed for the fall and riſing again of many in Iſrael, and for a mark of contradiction

* Exod. xiii. 2. Numb. viii. 16, 17. † Lev. xii. 6, 8. ‡ Gr. ſee death. || That is, The Lord's Meſſiah, or Chriſt.

tion (yea a dart ſhall pierce through thine own ſoul) that the reaſonings of many hearts may be diſcloſed."

And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſher. She was very far advanced in years, having lived 'only' ſeven years with her huſband from her virginity; and ſhe 'had been' a widow about eighty-four years: who departed not from the temple, ſerving 'God' with faſtings and prayers, night and day *. And ſhe coming in at that very time, made her acknowledgments to the Lord †, and ſpake concerning him to all in Jeruſalem, that were waiting for redemption. And when they had performed all things according to the law of the Lord, they returned to Galilee, to their own city Nazareth.

And the child grew up, and became ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

Now his parents went yearly to Jeruſalem, at the feaſt of the paſſover. And when he was twelve years old, they went up to Jeruſalem according to the cuſtom of the feaſt. And when they had finiſhed the days ‡, and were returning home, the child JESUS ſtaid behind in Jeruſalem, and neither Joſeph, nor his mother were aware 'of it.' But they ſuppoſed he was in the company, and went a day's journey; and they ſought for him amongſt 'their' kindred and acquaintance. And not finding him, they returned back to Jeruſalem, ſeeking him. And three days after they found him in the temple, ſitting in the midſt of the doctors, both attending to them, and

* i. e. in the night as well as the day. D. She probably ſometimes attended thoſe anthems, which the prieſts ſung in the temple during the night-watches. Pſal. cxxxiv. 1, 2. † i. e. the Lord JESUS. ‡ Of unleavened bread.

and asking them questions. And all who heard him, were in a transport of admiration at his understanding and answers. And when they saw him, they were struck with wonder; and his mother said unto him, "Son, why hast thou dealt thus with us? Behold thy father and I have sought thee with anxiety." And he said unto them, "What is the cause that ye have sought me? Did ye not know that I ought to be at my father's?" And they did not understand the words, which he spake unto them. And he went down with them, and came to Nazareth, and continued subject to them: And his mother kept all these sayings in her heart. And JESUS advanced in wisdom, and stature, and in favour with God and men.

✠ Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod * was tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene; in those days, while Annas and Caiaphas were high-priests †, the word of God came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins; as it is written in the book of discourses ‡ of the prophet Isaiah, saying, "‖ The voice of one crying in the wilder-
"ness, Prepare ye the way of the Lord, make
"his paths straight. Every valley shall be filled,
"and every mountain and hill shall be brought
"down; even the crooked roads shall be made
"straight, and the rough places shall be laid le-
"vel;

* Herod Antipas, son of Herod the Great, who had divided his dominions by will into four parts, or tetrarchies.
† Caiaphas was high-priest, and Annas his suffragan. Godwyn. ‡ Or, words. ‖ Isa. xl. 3, 4, 5.

" vel; and all flesh shall see the salvation of " God." Then he said to the multitude who came forth to be baptised by him, " O ye broods of vipers! who hath admonished you to flee from the wrath to come? Therefore bring forth fruits worthy of repentance: and do not begin to say within yourselves, " We have Abraham for 'our' father; for I say unto you, that God is able of these stones to raise up children to Abraham. And the ax is even now applied to the root of the trees: therefore every tree that doth not produce good fruit, is cut down and thrown into the fire."

And the multitudes asked him, saying, " What 10
then shall we do?" And he answereth and saith to them, " He that hath two coats, let him impart to him that hath none; and he that hath food, let him do the like." Then came also publicans * to be baptised, and said unto him, " Master, what shall we do?" And he said unto them, " Exact nothing more than is enjoined you." And the soldiers also asked him, saying, " And what shall we do?" And he said unto them, " Terrify no man, nor wrong any by false accusation, and be contented with your pay."

And as the people were in suspense, and all 15
were reasoning in their hearts concerning John, whether he were the Messiah or not; John answered all †, saying, " I indeed baptise you with water; but there is one coming more powerful than I, the latchet ‡ of whose shoes I am not worthy to untie: He shall baptise you with the Holy Spirit, and with fire ‖: whose fan 'is' in his hand; and he will throughly cleanse his threshing-

* Collectors of the Roman taxes. † That put the question to him. ‡ Or, shoe-string. ‖ Causing his Holy Spirit to descend in the appearance of a flame of fire, to kindle devout affections, and to purify and enliven the souls of believers.

ing-floor; and will gather the wheat into his granary; but the chaff he will burn with unquenchable fire." And offering many other exhortations, he publiſhed to the people 'theſe' glad tidings.

But Herod the tetrarch, being reproved by him for Herodias, his brother Philip's wife, and for all the evils that Herod had done, added yet this to all 'the reſt,' that he ſhut up John in priſon.

Now, when all the people were baptiſed, it came to paſs, that JESUS alſo being baptiſed and praying, the heavens were opened, and the Holy Spirit deſcended in a corporeal form, as it were a dove *, upon him; and a voice came out of heaven, which ſaid, "Thou art my beloved ſon, in thee I am well pleaſed."

And JESUS, when beginning 'his miniſtry,' was about thirty years of age; being (as was ſuppoſed †) the ſon of Joſeph ‡,—of Heli,—of Matthat,—of Levi,—of Melchi,—of Jannah,—of Joſeph,—of Mattathias,—of Amos,—of Nahum,—of Eli,—of Naggai,—of Maath,—of Mattathias,—of Shimei,—of Joſeph,—of Judah,—of Johanna,—of Rheſa,—of Zerubbabel,—of Salathiel,—of Neri,—of Melchi,—of Addi,—of Coſam,—of Elmodam,—of Er,—of Joſes,—of Eliezer,—of Jorim,—of Matthat,—of Levi,—of Simeon,—of Judah,—of Joſeph,—of Jonan,—of Eliakim,—of Meleah,—of Mainan,—of Mattatha,—of Nathan,—of David,—of Jeſſe,—of Obed,—of Boaz,—of Salmon,—of Naaſſon,—of Aminadab,—of Aram,—of Eſrom,—of Pharez,—of Judah,—of Jacob,—of Iſaac,—of Abraham,—of Terah,—of Nahor,—of Serug,—of Reu,—of

* Or, 'hovering' like a dove. † Or, reckoned. D.

‡ Joſeph, who was [by adoption, or rather by the marriage of Heli's daughter, the ſon] of Heli, the father of Mary: whoſe genealogy this is.

of Peleg,—of Heber,—of Salah,—of Cainan,—of Arphaxad,—of Shem,—of Noah,—of Lamech,—of Methuſelah,—of Enoch,—of Jared,—of Mahalaleel,—of Cainan,—of Enos,—of Seth,—of Adam,—'the ſon' of GOD.

Then JESUS being full of the Holy Spirit, returned from Jordan; and was led by the Spirit into the wilderneſs forty days, being tempted by the devil. And in thoſe days he did eat nothing; and when they were ended, at length he was hungry. And the devil ſaid to him, "If thou art the Son of God, command that this ſtone may become bread." And JESUS anſwered him, ſaying, "It is written *, "Man "ſhall not live by bread only, but by every word "of God." Then the devil taking him up into a high mountain, ſhewed him all the kingdoms of the world in a moment of time: and the devil ſaid unto him, "All this power will I give thee, and the glory of them † (for it is delivered to me, and I give it to whom I pleaſe) if therefore thou wilt worſhip me, all ſhall be thine." And JESUS anſwered and ſaid unto him, "Get thee behind me, Satan; for it is written ‡, "Thou ſhalt worſhip the Lord thy God, "and him only ſhalt thou ſerve." Then he brought him to Jeruſalem, and ſet him on one of the battlements of the temple, and ſaid to him, "If thou art the Son of God, caſt thyſelf down from hence; for it is written ‖, "He ſhall give "his angels a charge concerning thee, to keep "thee, and they ſhall bear thee up in their "hands, leſt at any time thou ſhouldeſt daſh thy "foot againſt a ſtone." And JESUS anſwering ſaid unto him, "It is ſaid §, "Thou ſhalt not "tempt

* Deut. viii. 3. † Of all the kingdoms of the world. ‡ Deut. vi. 13. ‖ Pſal. xci. 11, 12. § Deut. vi. 16.

" tempt the Lord thy God." And when the devil had ended all the temptation, he departed from him for a ſeaſon.

And JESUS returned into Galilee in the power of the Spirit; and his renown went through all
15 the neighbouring region. And he taught in their ſynagogues with univerſal applauſe *. And he came to Nazareth, where he was educated; and according to his cuſtom, he entered into the ſynagogue on the ſabbath-day, and ſtood up to read †. And the book of Iſaiah the prophet was delivered to him. And unrolling ‡ the book, he found that place where it was written, " || The " Spirit of the Lord ' is ' upon me, for the pur- " poſe to which he hath anointed me: ' for ' he " hath ſent me to preach good news to the poor, " to heal thoſe whoſe hearts are broken, to pro- " claim diſmiſſion § to captives, even the reco- " very of ſight to them that are blind; ' and ' " to ſet thoſe at liberty who are bruiſed; to pro-
20 " claim that welcome year of the Lord." And having rolled up the book, he delivered it to the ſervant ⸸, and ſat down: And the eyes of all in the ſynagogue were attentively fixed upon him. And he began to ſay to them, " To-day this " ſcripture is fulfilled in your hearing." And they all bore teſtimony to him, and were aſtoniſhed at thoſe graceful *|| words, which proceeded out of his mouth, ſaying, " Is not this the ſon of Joſeph?" And he ſaid to them, " Ye will undoubtedly ſay to me that proverb, " Phyſician cure thyſelf, ' and ' do alſo here in thine own country thoſe works which we have heard were

* Literally, Being glorified of all. † Being probably deſired by the ruler of the ſynagogue. ‡ The books or volumes were then long rolls of parchment. || Iſa. lxi. 1, 2, 3. § Or, liberty. ⸸ Of the ſynagogue. *|| Or, gracious.

were done at Capernaum." But he ſaid, "Verily, I ſay unto you, that no prophet is acceptable in his own country. But I tell you as a truth, there were many widows in Iſrael in the days of Eljah, when the heaven was ſhut up for three years and ſix months, ſo that a great famine prevailed in all the land; and Elijah was ſent to none of them, but to a widow woman at Sarepta, 'a city' of Sidon. And there were many lepers in Iſrael in the time of Eliſha the prophet; yet none of them was cleanſed, but Naaman the Syrian." And all that 'were' in the ſynagogue, when they heard theſe things, were filled with fury. And riſing up, they caſt him out of the city, and brought him to the very brow of the mountain on which their city was built, that they might caſt him down headlong. But he paſſed through the midſt of them, and went away.

And he came down to Capernaum, a city of Galilee, and 'he' was teaching them on the ſabbath-days. And they were ſtruck with his doctrine; for his word was with authority. And there was in the ſynagogue a man who had the ſpirit of an unclean * demon. And he cried out with a loud voice, ſaying, "Let us alone; what haſt thou to do with us, O JESUS of Nazareth? Art thou come to deſtroy us? I know thee who thou art; the Holy One of God." And JESUS rebuked him, ſaying, "Be ſilent; and come out of him." And the demon, having thrown him in the midſt, came out of him; but did him no harm. And they were all amazed, and ſpoke among themſelves, ſaying, "What a word 'is' this? for with authority, and power, he commandeth the unclean ſpirits, and they come out." And his fame was carried into every place in the neighbouring country.

And

* Or, impure.

And rising up, he 'went' out of the synagogue, and entered into Simon's house. And Simon's wife's mother was seized with a violent fever; and they entreated him for her. And standing near her, he rebuked the fever, and it left her; and she immediately arose, and waited upon them.

40 Now when the sun was setting, all that had any sick of various distempers, brought them unto him: And he laid his hands on every one of them, and healed them. And devils also came out of many, crying out and saying, "Thou art the Messiah *, the Son of God." But he severely chid them, and did not suffer them to speak; for they knew that he was the Messiah *. And as the day was coming on, he went out and departed into a desert place. And the multitudes sought after him, and came to him, and would have detained him, that he should not depart from them. And he said to them, "I must preach the kingdom of God to other cities also; as for that purpose I am sent." And he continued preaching in the synagogues of Galilee.

☩ Now it came to pass that when the multitude pressed upon him to hear the word of God, as he stood by the lake of Gennesareth, he saw two vessels standing by the lake, but the fishermen were gone out of them, and were washing 'their' nets. And entering into one of the vessels, which belonged to Simon, he desired him, that he would put out a little way from land. And he sat down and taught the multitude out of the vessel. And when he had made an end of speaking, he said to Simon, "Put out into the deep, and
5 let down your nets for a draught." And Simon answering said unto him, "Master, we have been labouring all night, and have caught nothing; nevertheless I will let down the net at thy

* Gr. Christ. word."

word." And when they had done it, they inclosed a great multitude of fishes, so that their net brake. And they beckoned to 'their' partners, who were in the other vessel, to come and assist them. And they came, and filled both the vessels, so that they were ready to sink. Now Simon Peter, seeing 'this,' fell down before the knees of JESUS, and said, "Go out from me, for I am a sinful man, O Lord!" For astonishment seized him, and all that were with him, on account of the draught of fishes, which they had taken: and in like manner also James and John, the sons of Zebedee, who were partners with Simon. And JESUS said to Simon, "Do not fear, from this time thou shalt captivate * men." And when they had brought their vessels to land, they left all and followed him.

And it came to pass, when he was in a certain city, behold, a man full of leprosy, seeing JESUS, fell prostrate, and intreated him, saying, "Lord, if thou wilt, thou canst cleanse me." And stretching out 'his' hand, he touched him, saying, "I will, be thou clean." And immediately the leprosy departed from him. And he charged him to tell no one: "But go, and shew thyself to the priest, and offer for thy purification, according as Moses commanded, for a testimony to them." But so much the more there went a fame of him abroad; and great multitudes came together to hear, and to be healed of their infirmities by him. And he withdrew into the wilderness, and prayed.

And it happened on a certain day, while he was teaching, that 'several' Pharisees and doctors of the law were sitting by, who were come out of every town of Galilee, and Judea, and 'from' Jerusalem; and the power of the Lord was 'present'

* Or, catch.

ſent ' to heal them. And behold men brought on a couch a man, ſeized with the palſy; and they endeavoured to bring him in, and lay ' him ' before him. And when they could not find any way to bring him in, becauſe of the croud, they went up to the top of the houſe, and let him down with the couch through the tiles into the midſt, before JESUS. And ſeeing their faith, he ſaid to him, " Man, thy ſins are forgiven thee." And the Scribes and Phariſees began to reaſon, ſaying, " Who is this, that ſpeaketh blaſphemies? Who can forgive ſins but God alone?" But JESUS perceiving their thoughts, anſwered and ſaid to them, " Why do ye reaſon in your hearts? Which is eaſier to ſay, Thy ſins are forgiven thee; or to ſay, Riſe up and walk: but that ye may know that the Son of Man hath power upon earth to forgive ſins (he ſaid to the paralytic) I ſay unto thee, Ariſe, take up thy couch, and go into thine houſe." And immediately he roſe up before them; and taking up that on which he lay, he went forth to his own houſe, glorifying God. And they were all amazed, and glorified God, and were filled with fear, ſaying, " We have ſeen ſtrange things to-day."

And after theſe things he went out, and ſaw a publican, named Levi *, ſitting at the cuſtom-houſe: and he ſaid to him, " Follow me." And leaving all, he roſe up, and followed him. And Levi made a great entertainment for him in his own houſe: and there was a great company of publicans, and others, who ſate at table with them. But their ſcribes and Phariſees murmured at his diſciples, ſaying, " Why do ye eat and drink with publicans and ſinners?" And JESUS anſwering ſaid to them, " They, who are in health, have no need of a phyſician, but thoſe that

* Otherwiſe named Matthew.

that are ſick: I came not to call the righteous, but ſinners to repentance." Then they * ſaid to him, "Why do the diſciples of John faſt often, and make prayers, and alſo thoſe of the Phariſees, but thine eat and drink?" And he ſaid unto them, "Can ye make the children of the bride-chamber faſt, while the bridegroom is with them? But the days will come, when the bridegroom 35 ſhall be taken away from them; and then they ſhall faſt in thoſe days." And he ſpake alſo a parable to them, "No man ſeweth a piece of new garment upon old †; if otherwiſe, then both the new maketh a rent, and the piece, that was 'taken' out of the new, agreeth not ‡ with the old. And no man putteth new wine into old leathern bottles ||, elſe the new wine will burſt the bottles, and be ſpilt, and the bottles will be deſtroyed. But new wine muſt be put into new bottles, and then both are preſerved. And no man who hath drunk old 'wine,' immediately deſireth new; for he ſaith, "The old is better."

And it came to paſs on the firſt ſabbath after ✠ the ſecond 'day of unleavened bread,' that he went through the corn-fields; and his diſciples plucked the ears of corn, and rubbing 'them' in 'their' hands, did eat. And ſome of the Phariſees ſaid to them, "Why do ye that, which it is not lawful to do on the ſabbath-days?" And JESUS ſaid in anſwer to them, "Have ye never read that, which David did, when he was hungry, and they that were with him? How he went into the houſe of God, and took, and eat the ſhew-bread, and gave alſo to thoſe that attended him; which it was not lawful to eat, but for the prieſt alone."

* Others of the company, who had been John's diſciples. Mark ii. 18. † See notes on Matt. ix. 16. Mark ii. 21. ‡ In form, or colour. || Where the leather is weakened, and almoſt worn out.

5 alone." And he ſaid unto them, "The Son of Man is Lord alſo of the ſabbath."

Now it came to paſs alſo that on another ſabbath, he entered into the ſynagogue, and taught. And there was a man, whoſe right-hand was withered. And the ſcribes and Phariſees watched him, whether he would heal on the ſabbath-day; that they might find an accuſation againſt him. But he knowing their thoughts, ſaid to the man who had the withered hand, "Riſe up, and ſtand in the midſt." And he aroſe, and ſtood up. Then JESUS ſaid to them, "I will aſk you one thing: Is it lawful to do good on the ſabbath-days, or to do evil? to ſave life, or to deſtroy?" 10 And looking round upon them all, he ſaid to the man, "Stretch forth thine hand?" And he did ſo: and his hand was reſtored well as the other. And they were filled with madneſs, and diſcourſed with each other, what they might do to JESUS.

And it came to paſs in thoſe days, that he went forth to a mountain to pray, and continued all night in an oratory 'devoted to the ſervice' of God. And when it was day, he called his diſciples to him, and out of them he choſe twelve, whom he alſo named apoſtles: Simon, whom he alſo named Peter, and Andrew his brother; James, and John; Philip, and Bartholomew; 15 Matthew, and Thomas; James 'the ſon' of Alpheus, and Simon called Zelotes; and Judas 'the brother' of James; and Judas Iſcariot, who alſo was the traitor. And he came down with them, and ſtood in the plain: And the croud of his diſciples 'gathered round him,' and a great multitude of people from all Judea, and Jeruſalem, and from the ſhore of Tyre and Sidon; who came to hear him, and to be healed of their diſeaſes; and they who were infeſted with unclean ſpirits: And they were cured. And the whole

multitude

multitude endeavoured to touch him; for there went virtue out of him, and healed them all.

And 'JESUS' lifting up his eyes on his disciples, said, "Happy are you poor; for the kingdom of God is yours. Happy 'are' you, who are now hungry; for you shall be filled. Happy 'are' you, who now mourn; for you shall laugh. Happy are you, when men shall hate you, and when they shall separate you 'from their assemblies,' and shall reproach 'you,' and cast out your name as evil on account of the Son of Man. Be glad in that day, and leap for joy; for behold your reward in heaven 'is' great: for thus their fathers did to the prophets. But woe to you, who are rich; for you have received your consolation. Woe unto you, who are filled; for you shall suffer hunger. Woe unto you, who now laugh; for you shall mourn and lament. Woe unto you, when all men speak well of you; for thus did their fathers to the false prophets. But I say unto you that hear, Love your enemies; Do good to them, that hate you; Bless them, that curse you; and pray for them, that spitefully abuse you. And if a man smite thee on the 'one' cheek, offer also the other to him; and if he take away thy mantle, do not hinder him 'from taking' also 'thy' vest. Give to every one that asketh thee; and from him that taketh away thy possessions, do not demand them back. And as ye would that men should do to you, do ye also in like manner to them. And if ye love them that love you, what thanks are due to you? for even sinners love those that love them. And if you do good to them that are your benefactors, what thanks are due to you? for even sinners do the same. And if ye lend to them from whom you hope to receive, what thanks are due to you? for even sinners lend to sinners, that they may receive the like. But love your enemies, and do

good, and lend when you can hope for nothing again: and your reward will be great, and you will be the ſons of the Moſt High: for he is kind to the ungrateful, and evil. Be ye therefore merciful, as alſo your Father is merciful. Judge not, and ye ſhall be judged; condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven. Give, and it ſhall be given to you: men ſhall pour into your lap good meaſure, preſſed down, and ſhaken together, and running over: for by the ſame meaſure that you meaſure with, it will be meaſured back to you."

He ſpake alſo a parable to them, "Can the blind guide the blind? Will they not both fall into a pit? The ſcholar is not above his teacher; but every finiſhed 'ſcholar' will be as his maſter. And why doſt thou look at the mote, which is in thy brother's eye, and obſerveſt not the beam in thine own eye? Or how canſt thou ſay to thy brother, "Brother, hold ſtill, 'and' I will take out the mote, which is in thine eye;" while thou ſeeſt not the beam, which is in thine own eye. Thou hypocrite, firſt caſt out the beam from thine own eye; and then thou wilt diſcern 'how' to take out the mote that is in thy brother's eye. For there is no good tree, which produceth bad fruit; neither any bad tree, which produceth good fruit: For every tree is known by its proper fruit: men, for inſtance, do not gather figs of thorns, nor do they gather a cluſter of grapes from a bramble. A good man produceth that which is good, out of the good treaſure of his heart: and a bad man, out of the bad treaſure of his heart, produceth that which is bad: for his mouth ſpeaketh from the overflowing of the heart.

"And why do you call me, Lord, Lord, and do not the things which I ſay? I will ſhew you whom that man is like, who cometh to me, and heareth

heareth my words, and practiſeth them: He is like a man that built a houſe, and dug deep, and placed the foundation upon a rock; and when the inundation came, the current violently broke upon that houſe, and was not able to ſhake it; becauſe it was founded upon a rock. But he that heareth and doth not practiſe, is like a man that built his houſe on the ground, without a foundation; againſt which the ſtream did violently break, and it preſently fell down; and the ruin of that houſe was great."

Now when he had finiſhed all his ſayings in the hearing of the people, he entered into Capernaum. And the ſervant of a certain centurion, who was greatly eſteemed by him, was ill, and in danger of death. And hearing of JESUS, he ſent unto him the elders of the Jews, intreating him that he would come and heal his ſervant. And being come to JESUS, they intreated him with great importunity, ſaying, "He is worthy of this favour; for he loveth our nation, and hath built us a ſynagogue." And JESUS went with them. And now when he was not a great way from the houſe, the centurion ſent friends to him, ſaying unto him, "Lord, trouble not thyſelf, for I am not worthy that thou ſhouldeſt enter under my roof: wherefore neither did I think myſelf worthy to come to thee: Speak but the word, and my ſervant ſhall be healed. For even I 'who' am a man ranged under authority, have ſoldiers under myſelf; and I ſay to one, Go, and he goeth; and to another, Come, and he cometh; and to my ſlave, Do this, and he doth it." And JESUS hearing theſe things, admired him, and turning about, he ſaid to the multitude that followed him, "I declare unto you, that I have not found even in Iſrael ſuch faith." And they who had been ſent, returning to the houſe, found

the servant that had been sick, restored to perfect health.

And it came to pass on the next day, that he went to a city called Naim; and many of his disciples went with him, and a great multitude. And when he approached the gate of the city, behold a dead person was carried out, the only son of his mother, and she was a widow: and there was a great multitude of the city with her. And the Lord seeing her, was moved with compassion for her, and said unto her, "Weep not." And approaching, he touched the bier, and the bearers stood still: and he said, "Young man, 15 I say unto thee, Arise." And he who had been dead, sate up, and began to speak: And he delivered him to his mother. And a dread fell upon all, and they glorified God, saying, "Truly a great prophet is risen up among us; and God hath regarded his people." And this report of him went forth through all Judea, and the whole region round about.

Now the disciples of John informed him of all these things. And John called two of his disciples to him, and sent 'them' to JESUS, saying, "Art thou he that cometh *, or are we to expect 20 another?" And when the men were come to him, they said, "John the Baptist hath sent us to thee, saying, Art thou he that cometh, or are we to expect another?" Now in that very hour he cured many of 'their' diseases, and plagues, and of evil spirits; and bestowed sight on many that were blind. And JESUS answering said unto them, "Go, and relate to John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have

* Or, was to come.

have the gospel preached to them: and happy is he that is not scandalised at me."

Now when the messengers of John were gone away, he began to speak unto the multitudes concerning John: "What went you out into the wilderness to behold? a reed shaken by the wind? But what went you out to see? a man dressed in soft garments? Behold they that wear a splendid dress, and live luxuriously, are in royal palaces. But what did you go out to see? a prophet? yea, I say unto you, and much more than a prophet. This is the person, of whom it is written *, "Behold, I send my messenger before thy face, "who shall prepare thy way before thee." For I say unto you, Among those that are born of women, there is not a prophet greater than John the Baptist: nevertheless he that is least in the kingdom of God, is greater than he." And all the people hearing 'him,' and the publicans, justified God, being baptised with the baptism of John. But the Pharisees, and doctors of the law rejected the council of God to them, not being baptised by him. [And the Lord said,] "To what then shall I compare the men of this generation, and to what are they like? They are like little children sitting in the market-place, and calling out one to another and saying, "We have piped to you, and ye have not danced; we have mourned to you, and ye have not lamented:" for John the Baptist came neither eating bread, nor drinking wine; and you say, He hath a devil. The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners. But wisdom hath been justified by all her children."

And one of the Pharisees invited him to eat with him; and entering into the house of the

* Mal. iii. 1.

Phariſee, he ſate down to table. And behold a woman in that city, who had been a ſinner, when ſhe knew that he ſat at meat in the Phariſees's houſe, brought an alabaſter veſſel of perfumed ointment: And ſtanding behind at his feet weeping, ſhe began to water his feet with a ſhower of tears; and wiped 'them' with the treſſes of her hair, and kiſſed his feet, and anointed 'them' with the perfumed balſam. Now the Phariſee, who had invited him, obſerving 'this,' ſaid within himſelf, "This man, if he were a prophet, would have known who, and what kind of woman 'this is,' that toucheth him; for ſhe is a ſinner."

40 And JESUS, in reply, ſaid to him, "Simon, I have ſomething to ſay to thee." And he ſaith, "O teacher, ſay 'it freely.'" "A certain creditor had two debtors; one owed five hundred pence *, and the other fifty: Now as they had not any thing to pay, he freely forgave them both; ſay therefore, which of them would love him moſt?" And Simon replied, and ſaid, "I ſuppoſe that he to whom he forgave moſt." And 'JESUS' ſaid to him, "Thou haſt judged rightly." And turning to the woman, he ſaid to Simon, "Thou ſeeſt this woman: I came into thine houſe, and thou didſt not give me any water to 'waſh' my feet; but ſhe hath watered my feet with tears, and wiped 'them' with the
45 treſſes of her hair. Thou didſt not give me a kiſs; but ſhe ever ſince ſhe came in, hath not ceaſed to kiſs my feet. Thou didſt not anoint my head with oil, but ſhe hath anointed my feet with precious ointment. Wherefore I ſay unto thee, Her many ſins are forgiven; therefore ſhe hath loved much: whereas he to whom little is forgiven, loveth little." And he ſaith to her, "Thy ſins are forgiven." And they, who were at

* Or, denarii, value each 7½d.

at table with him, began to say within themselves, " Who is this, that even forgiveth sins?" But so he said to the woman, " Thy faith hath saved thee; go thy way in peace."

Now it came to pass afterwards, that he travelled through every city and village, preaching and publishing the glad tidings of the kingdom of God: and the twelve ' were ' with him, and some women who had been cured of evil spirits and illness, ' particularly ' Mary, who was called Magdalene, out of whom had been cast seven demons, and Joanna the wife of Chuza, a steward of Herod, and Susannah, and many other ' women,' who assisted him with their possessions.

And when a great multitude was gathered together, and came from every city to him, he spake by a parable: " A sower went forth to sow his seed: and as he was sowing, some fell by the way-side, and it was trodden under foot, and the birds of the air did eat it up. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it had no moisture. And some fell among thorns, and the thorns sprang up with it, and choaked it. And some fell on good ground, and grew up, and bare fruit an hundred-fold." And when he had said these things, he cried out, " He that hath ears to hear, let him hear." And his disciples asked him, saying, " What may this parable be *?" And he said, " It is granted to you to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not perceive, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear: then the devil cometh, and taketh away the word out of their hearts, lest they should believe and be

* i. e. What is the meaning of this parable?

saved. Those on the rock are they, who when they hear receive the word with joy; and these have no root, who for a while believe, and in time of trial apostatise. And that which fell among thorns, are they who as soon as they have heard, go out *, and are choked with the cares, and riches, and pleasures of life; and bring no fruit to perfection. But that on the good ground, are they who having heard the word, retain it in an honest and good heart, and bring forth fruit with patience.

"No man having lighted a lamp, covereth it with a vessel, or putteth 'it' under a couch; but setteth it upon a stand, that they who enter in, may see the light. For nothing is secret, which shall not be revealed; nor hid, which shall not be made known and published. Take heed, therefore, how ye hear: for whoever hath, to him shall be given; and whoever hath not, from him shall be taken even that which he seemeth to have."

Then came unto him 'his' mother and his brethren, and they could not get at him on account of the croud. And it was told him 'by some,' who said, "Thy mother and thy brethren stand without, desiring to see thee." But he answered and said to them, "My mother and my brethren are these that hear the word of God and practise it."

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said to them, "Let us go over unto the other side of the lake. And they launched forth: but as they were sailing, he fell asleep; and there came down a storm of wind on the lake; and they were filled 'with water,' and were in extreme danger. And they came to him, and awakened him, saying, "Master, master, we perish." Then rising

* Of the assembly.

riſing up, he rebuked the wind, and the raging of the water: and they were ſtill; and there was a calm. And he ſaid to them, "Where is your 25
faith?" But they being afraid, wondered, ſaying one to another, "Who is this! for he commandeth even the winds and the waters, and they obey him."

And they arrived at the country of the Gadarenes, which is over-againſt Galilee. And being landed, a certain man of the city met him, who had been poſſeſſed with demons for a long time: And he wore no clothes, nor would abide in 'any' houſe, but in the tombs. When he ſaw JESUS, he cried out, and fell down before him, and ſaid with a loud voice, "What have I to do with thee, JESUS, ſon of the moſt high God? I beſeech thee, do not torment me." For he had commanded the unclean ſpirit to come out of the man. For it had often ſeized him; and he was bound with chains, and kept in fetters; and having broke the bonds, he was driven by the demon into deſert places. And JESUS aſked him 30
ſaying, "What is thy name?" And he ſaid, "Legion *," becauſe a multitude of demons had entered into him. And they intreated him that he would not command them to go out into the abyſs. Now there was in that place a herd of many ſwine feeding on the mountain: and they intreated him, that he would permit them to enter into them. And he permitted them. Then the demons went out of the man, and entered into the ſwine: and the herd ran violently down a precipice into the lake, and were ſuffocated. The ſwineherds, ſeeing what was done, fled, and went and told 'it' in the city and country. And 35
they went out to ſee what was done. And they came to JESUS, and found the man out of whom the demons were departed, ſitting at the feet of JESUS,

* A LEGION was a body of Roman ſoldiers, conſiſting of about 5000.

JESUS, clothed and compoſed; and they were afraid. They alſo, who had ſeen 'it,' told them by what means the demoniac had been recovered. Then the whole multitude of the country of the Gadarenes round about, intreated him to depart from them: for they were ſeized with great fear: and he went into the ſhip, and returned back. Now the man out of whom the demons were departed, intreated him that he might continue with him: but JESUS ſent him away, ſaying, "Return to thy houſe, and declare how great things God hath done for thee." And he went away, and publiſhed through the whole city, what great things JESUS had done for him.

40 And it came to paſs that, when JESUS was returned, the people 'gladly' received him; for they were all waiting for him.

And behold there came a man, whoſe name was Jairus, and he was a ruler of the ſynagogue, and falling down at the feet of JESUS, he intreated him to come to his houſe: for he had an only daughter about twelve years of age, and ſhe lay at the point of death. But as he went, the people preſſed upon him. And a woman having had a flux of blood twelve years, who had ſpent all that ſhe had upon phyſicians, but could not be healed by any one, came behind him, and touched the border of his garment. And imme-
45 diately the flux of her blood was ſtaunched. And JESUS ſaid, "Who hath touched me?" And all denying 'it,' Peter and thoſe who were with him, ſaid, "Maſter, the multitude are crouding around thee, and preſs 'thee,' and doſt thou ſay, "Who hath touched me?" And JESUS ſaid, "Somebody hath touched me: for I perceive that virtue is gone out of me." And when the woman ſaw that ſhe was not concealed, ſhe came trembling, and falling down before him, declared

declared to him before all the people, for what reaſon ſhe had touched him, and how ſhe had been immediately healed. And he ſaid to her, "Daughter, take courage, thy faith hath made thee well: go in peace." While he was yet ſpeaking, one cometh from the ruler of the ſynagogue's, ſaying to him, "Thy daughter is dead, trouble not the maſter." But JESUS hearing 'it,' anſwered him, ſaying, "Fear not, only believe, and ſhe ſhall be reſtored *." And when he came into the houſe, he permitted none to go in, except Peter, and James, and John, and the father and the mother of the maiden. And all wept, and lamented her: but he ſaith, "Weep not; ſhe is not dead, but is aſleep." And they derided him, knowing that ſhe was dead. And he put them all out, and taking her by the hand, cried out, ſaying, "Maiden, ariſe:" and her ſpirit came back again, and ſhe immediately aroſe, and he ordered to give her 'ſomething' to eat. And her parents were aſtoniſhed: but he charged them that they ſhould relate to no man what was done.

Then having called his twelve diſciples together, he gave them power and authority over all demons, and to cure diſeaſes. And he ſent them to preach the kingdom of God, and to heal the ſick; and he ſaid unto them, "Take nothing for your journey; neither ſtaves, nor bag, nor bread, nor money; neither have two coats a piece. And whatever houſe ye enter into, continue there, and from thence depart. And whoever will not receive you, when ye go out of that city, ſhake off the very duſt from your feet, as a teſtimony againſt them." And they departed, and went through the towns, preaching the goſpel, and healing every where.

Now

* Or, recovered. D.

Now Herod the tetrarch heard of all that was done by him; and he was exceedingly anxious becauſe it was ſaid by ſome, that John was riſen from the dead: and by ſome, that Elijah had appeared: and by others, that one of the ancient prophets was riſen again. And Herod ſaid, "John I have beheaded: but who is this, of whom I hear ſuch things?" And he deſired to ſee him.

10 And the apoſtles, when they were returned, told him all that they had done. And he took them, and retired privately into a deſert place, belonging to the city called Bethſaida. And the multitudes, when they knew 'it,' followed him: and he received them, and ſpake to them concerning the kingdom of God, and healed thoſe that had need of healing. And when the day began to decline, the twelve came to him, and ſaid, "Diſmiſs the multitude, that they may go into the towns and country-places round about, and lodge, and get food: for we are here in a deſert place." But he ſaid to them, "Give ye them 'ſomething' to eat?" They ſaid, "We have no more than five loaves, and two fiſhes, unleſs we go and buy meat, for all this people:" for they were about five thouſand men. And he ſaid to his diſciples, "Make them ſit down * by
15 fifties in a company." And they did ſo, and cauſed them all to ſit down. Then he took the five loaves and the two fiſhes, and looking up to heaven, he bleſſed, and brake, and gave them to the diſciples, to ſet before the multitude: and they did eat, and were all ſatisfied: and there was taken up of fragments, which were over and above, twelve baſkets.

And

* Or, recline. The ancients eat in a reclining poſture.

And it came to pass * when he had been praying with his disciples apart, he inquired of them, saying, "Who do the people say that I am?" They replying said, "John the Baptist: but others 'say,' Elijah: and others, that one of the ancient prophets is risen again." He said to them, "But whom do ye say that I am?" Peter answering said, "The Messiah of God." And he strictly charged and commanded them that they should tell no man this thing, saying, "The Son of Man must suffer many things, and be rejected by the elders, and the chief-priests, and the scribes, and be killed, and be raised the third day."

Then he said to them all, "If any is willing to come after me, let him deny himself, and daily take up his cross, and follow me: for whoever would save his life, shall lose it: but he that will lose his life for my sake, shall save it. For what advantage is it to a man if he should gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him will the Son of Man be ashamed when he shall come in his own glory, and in that of the Father and of the holy angels: but I tell you as a truth, there are some of them who stand here, that shall not taste of death, till they see the kingdom of God."

And it came to pass about eight days after this discourse, that he took Peter, and John, and James, and went up to a mountain to pray. And as he was praying, the form of his countenance 'was' changed, and his raiment 'was' white and dazzling. And behold two men talked with him; these were Moses and Elijah: who appeared in glory, and spake of his exit, which he was shortly to accomplish at Jerusalem. But Peter

* Gr. As he was praying apart, his disciples were with him, and he asked, &c.

ter and they who were with him, were overburdened with sleep *: but being awakened they saw his glory, and the two men who were standing with him. And it came to pass, that as they were departing from him, Peter said to JESUS, "Master, it is good for us to be here: and let us make three tents, one for thee, and one for Moses, and one for Elijah:" not knowing what he said. And as he was speaking thus, there came a cloud, and overshadowed them: and they feared, when they
35 entered into the cloud. And then came a voice out of the cloud, saying, "This is my beloved Son, hear him." And while the voice was uttered, JESUS was found alone: and they were silent, and told no one in those days any of the things which they had seen.

And it came to pass, that on the next day, when they were come down from the mountain, a great croud of people met him. And behold, a man out of the multitude cried out, saying, "Master, I beseech thee, look upon my son; for he is mine only child: and behold, a spirit seizeth him, and he suddenly crieth out; and it convulseth him, so that he foameth, and having bruised him, it with great difficulty departeth
40 from him. And I intreated thy disciples to cast him out, and they could not." Then JESUS said in reply, "O incredulous and perverse generation, how long shall I be with you, and bear with you? Bring thy son hither. And as he was coming † the demon threw him down, and convulsed him. Then JESUS rebuked the unclean spirit, and healed the child, and delivered him to his father. And they were all astonished at the mighty power of God. But while every one was amazed at all the things which JESUS did, he said to his disciples, "Apply your ears to these

* Having been wearied with the labours of the preceding day. † Or, while he was yet coming. D.

theſe ſayings: for the Son of Man ſhall ſhortly be betrayed into the hands of men." But they 45
underſtood not this ſaying, and it was hid from them, ſo that they perceived it not *: and yet they were afraid to aſk him that ſaying. Then there aroſe a controverſy among them, which of them ſhould be greateſt. JESUS perceiving the thought of their heart, took a little child, and ſet him by him, and ſaid unto them, "Whoſoever ſhall entertain this child in my name, entertaineth me: and whoſoever ſhall entertain me, entertaineth him that ſent me: for he that is leaſt among you all, He ſhall be great."

And John anſwered and ſaid, "Maſter, we ſaw one caſting out demons in thy name; and we forbad him, becauſe he doth not follow 'thee' among us." And JESUS ſaid unto him, "Do 50
not forbid 'him;' for whoſoever is not againſt us, is for us."

And it came to paſs, that as the days were fulfilled, in which he was to be received up, he reſolutely ſet his face to go to Jeruſalem. And he ſent meſſengers before his face; who in their progreſs entered into a village of the Samaritans, to prepare entertainment for him. But they would not receive him, becauſe his face was directed towards Jeruſalem †. And when his diſciples James and John ſaw it, they ſaid, "Lord, wilt thou that we ſpeak for fire to come down from heaven, to deſtroy them, as Elijah did ‡." But he turning about, rebuked them; and ſaid, 55
"‖ Ye know not what kind of ſpirit ye are of. For the Son of Man came not to deſtroy mens lives, but to ſave them." And they went on to another village.

And

* Did not comprehend it. † The Samaritans had a national grudge againſt the Jews. ‡ 2 Kings i. 10.
‖ Some render it, "Do ye not know? &c."

And it came to pass that as they went in the way, a certain 'man' said to him, "Lord, I will follow thee whithersoever thou goest." And JESUS said to him, "The foxes have holes, and the birds of the air 'have' nests; yet the Son of Man hath not where to lay his head." And he said to another, "Follow me." But he said, "Lord, first permit me to go and bury my father." JESUS said to him, "Let the dead bury their dead; but go thou, and preach the kingdom of God." And another also said, "Lord, I will follow thee; but permit me first to take my leave of them, WHICH are at my house." And JESUS said unto him, "No man having laid his hand on the plough, and looking back, is fit for the kingdom of God."

✠ After these things, the Lord fixed upon seventy others also, and sent them before him, two and two, into every city and place, into which he himself intended to come. He said therefore to them, "The harvest 'is' indeed great, but the labourers 'are' few; pray ye therefore the lord of the harvest, that he would thrust forth labourers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry not purse, nor scrip *, nor shoes; nor salute any man by the way. And into whatever house you come, first say, "Peace 'be' upon this house:' and if any son of peace † be there, your peace shall rest upon it; but if not, it shall return upon you. And continue in the same house eating and drinking what you find with them: for the labourer is worthy of his reward. Do not go from one house to another ‡. And into whatever city ye come, and they entertain you, eat such things as are set before

* Bag for provisions.
† Truly good man, who is worthy of such blessings.
‡ In hope of better accommodation.

before you: and heal the ſick that are in it, and ſay unto them, "The kingdom of God is come near unto you." But into whatſoever city ye come, and they do not entertain you, go out into the ſtreets of it, and ſay, "We wipe off againſt you, even the very duſt of your city, which cleaveth to us:" nevertheleſs, know this aſſuredly, that the kingdom of God is come near unto you. And I ſay unto you that in that day it ſhall be more tolerable for Sodom than for that city. Woe unto thee, O Chorazin! woe unto thee, O Bethſaida! for if the wonders which have been wrought in you, had been done in Tyre and Sidon, they would have repented long ſince, ſitting in ſackcloth and aſhes. But it ſhall be more tolerable in the judgment for Tyre and Sidon, than for you. And thou, O Capernaum, who haſt been lifted up to heaven, ſhalt be brought down to hell! He that heareth you, heareth me; and he that rejecteth you, rejecteth me: and he that rejecteth me, rejecteth him that ſent me."

And the ſeventy returned again with joy, ſaying, "Lord, even the demons are ſubject to us in thy name." And he ſaid to them, "I ſaw Satan falling like lightning from heaven. Behold, I give you power to tread upon ſerpents and ſcorpions, and over all the might of the enemy: and nothing ſhall by any means injure you. Nevertheleſs, rejoice not in this that the ſpirits are ſubject to you, but rather rejoice, that your names are written in heaven." In that hour JESUS rejoiced in ſpirit, and ſaid, "I aſcribe glory to thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to infants: be it ſo, O Father! ſince ſuch is thy pleaſure. All things are delivered to me by my Father; and no one knoweth who the Son is, except the Father; nor who

who the Father is, except the Son; and 'he' to whom the Son will reveal 'him." And turning to 'his' disciples, he said 'to them' apart, "Blessed 'are' the eyes, which see the things that ye see; for I say unto you that many prophets and kings, desired to have seen the things which you see, and did not see 'them,' and to have heard the things, which ye hear, and did not hear 'them."

25 And behold, a certain lawyer * rose up to try him, and said, "Master, what must I do, that I may inherit eternal life?" And he said to him, "What is written in the law? how dost thou read?" And he replying, said, "Thou shalt "love the Lord thy God, with all thine heart, "and with all thy soul, and with all thy strength, "and with all thine understanding; and thy "neighbour as thyself †." And he said to him, "Thou hast answered right; do this, and thou shalt live." But he willing to justify himself, said unto JESUS, "And who is my neighbour?"

30 And JESUS replying, said, "A certain 'man' went down from Jerusalem to Jericho, and fell among robbers, who having both stripped, and wounded him, went off, leaving 'him' half dead. And it happened that a certain priest went down that way; and seeing him, he crossed 'the road,' and went on. And in like manner a Levite, when he was at the place, came, and looked on, and crossed, and passed by. But a certain Samaritan, as he was travelling, came where he was, and seeing him, was moved with compassion; and going to him, he bound up his wounds, when he had poured in oil, and wine: and setting him on his own beast, he brought him to an inn, and

35 took care of him. And the next morning, as he departed, he took out two pence ‡, and gave 'them' to the landlord, and said to him, "Take care

* Or, doctor of the law. † Deut. vi. 5. Lev. xix. 18. ‡ Denarii; Roman pence: value 1s. 3d.

care of him; and whatſoever more thou ſhalt ſpend, I will repay thee as I come back." Now which of theſe three, doſt thou think, was the neighbour of this man that fell among robbers?" And he ſaid, "He that had mercy upon him." Then ſaid JESUS to him, "Go, and do thou likewiſe."

Now it came to paſs, as they were on their journey, he entered into a certain village, and a woman, whoſe name was Martha, received him into her houſe. And ſhe had a ſiſter called Mary, who ſate down at the feet of JESUS, and heard his diſcourſe. But Martha was hurried about much ſerving; and coming in, ſhe ſaid, "Lord, doſt thou not mind that my ſiſter hath left me to ſerve alone? Speak to her therefore, that ſhe may lend her helping hand with mine." And JESUS in reply ſaid to her, "Martha, Martha, thou art anxious and diſturbed about many things: but there is one thing neceſſary. And Mary hath choſen the good part, which ſhall not be taken away from her.

And as he was praying in a certain place, when he had ended, one of his diſciples ſaid to him, "Lord, teach us to pray, as John alſo taught his diſciples." And he ſaid to them, "When you pray ſay, "OUR FATHER, "who art in heaven, May thy name be ſancti- "fied; May thy kingdom come; May thy will "be done as in heaven, ſo likewiſe upon earth: "Give us day by day our daily bread: And for- "give us our ſins, for even we forgive every one "that is indebted to us: And bring us not into "temptation; but reſcue us from the evil one."

And he ſaid to them, "Who of you ſhall have a friend, and ſhall go to him at midnight, and ſay to him, "Friend, lend me three loaves;

for a friend of mine on his journey is come to me, and I have nothing to set before him." And he from within shall answer and say, "Do not disturb me; the door is now shut, and my children are with me in bed; I cannot rise to give thee." I tell you, Though he would not rise and give him, because he was his friend; yet on account of his importunity he will get up and give him, as many as he wanteth. And I say to you, Ask, and it shall be given you: Seek, and ye shall find: Knock, and it shall be opened
10 to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And what father is there among you, who if a son shall ask for bread, will give him a stone? Or if 'he ask' for a fish, instead of a fish will give him a serpent? Or if he ask for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children: how much more shall 'your' heavenly Father give the Holy Spirit to them that ask him."

And he he was casting out a demon, and it was dumb. And it came to pass, when the demon was gone out, the dumb spake, and the people were
15 astonished. But some of them said, "He casteth out demons, through Beelzebub the chief of the demons." And others tempting 'him,' required a sign from heaven. But he knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation; and a family 'divided' against a family falleth: if then Satan be divided against himself, how shall his kingdom subsist? because ye say that I cast out demons by Beelzebub. And if I cast out demons by Beelzebub, by whom do your sons cast them
20 out? Therefore they shall be your judges. But if I cast out demons by the finger of God, then undoubtedly the kingdom of God is come unto

you. While a ſtrong man 'completely' armed, guardeth his palace, his goods are in peace. But when one ſtronger than he, invadeth and conquereth him, he taketh all his complete armour, in which he placed his confidence, and diſtributeth his ſpoils. He that is not with me, is againſt me; and he that doth not gather with me, ſcattereth abroad. An unclean ſpirit when he is gone out of a man, goeth about through dry places *, ſeeking reſt; and finding none, he ſaith, "I will return to my dwelling from whence I came out." And when he cometh, he findeth 25 it ſwept, and adorned †: then he goeth, and taking along with him ſeven other ſpirits, more wicked than himſelf: and entering in, they dwell there; and the laſt condition of that man, is worſe than the former."

And it came to paſs while he was ſpeaking theſe things, a certain woman lifting up her voice from amidſt the croud, ſaid unto him, "Happy is the womb that bore thee, and the breaſts which thou didſt ſuck!" But he ſaid, "Yea, rather bleſſed 'are' they, who hear the word of God, and keep it." And when the multitudes was gathered in a croud, he began to ſay, "This is an evil generation; it ſeeketh a ſign; but no ſign ſhall be given it, unleſs 'it be' the ſign of the prophet Jonah. For as Jonah was a 30 ſign to the Ninevites, ſo likewiſe ſhall the Son of Man be to this generation. The queen of the ſouth-country ſhall riſe up in the judgment with the men of this generation, and ſhall condemn them: for ſhe came from the extreme boundaries of the earth to hear the wiſdom of Solomon, and

I behold

* Impatient of the ſight of mankind, and hating to behold the memorials of God's goodneſs to the human race.

† As it were ready to receive him again; i. e. this ſinful ſoul is ſtill full of thoſe vices, which render it an agreeable dwelling to Satan.

behold one greater than Solomon here. The men of Nineveh ſhall riſe up in the judgment with this generation, and ſhall condemn it; for they repented at the preaching of Jonah, and behold one greater than Jonah here.

"No man having lighted a lamp, putteth it in a bye place, or under a buſhel; but on a ſtand, that they who come in may ſee the luſtre. The eye is the lamp of the body: if thine eye therefore be clear, thy whole body alſo will be enlightened; but if 'thine eye' be diſtempered, 35 thy body alſo will be darkened. See to it therefore, leſt that which is the light in thee, be darkneſs. For if thy whole body be enlightened, having no part dark, * (being 'thus' all enlightened) it will be as when a lamp lighteth thee by its ſprightly luſtre."

Now while he was ſpeaking, a certain Phariſee invited him to dine with him; and he went in, and ſat down to table. And when the Phariſee ſaw that he did not firſt waſh before dinner, he wondered 'at it.' But the Lord ſaid to him, "Now, you Phariſees cleanſe the outſide of the cup and the diſh, while your inward part is full 40 of rapine and wickedneſs. O ye thoughtleſs creatures, did not he that made the outſide make alſo that which is within! but give alms in proportion to your ſubſtance; and behold all things are pure to you. But woe unto you, Phariſees; for you pay the tithe of mint and rue, and every 'other' herb; but paſs by judgment and the love of God: theſe ye ought to have done; and not to neglect the other. Woe unto you, Phariſees, for ye love the uppermoſt ſeats in the ſynagogues, and ſalutations in the markets. Woe unto you, Scribes and Phariſees, hypocrites, for ye are like concealed graves, which men walk over,

* Or, "It ſhall be all as full of light, as when a lamp, &c."

over, and are not aware of 'them.' And one of the doctors of the law answered and said unto him, "Master, in saying these things, thou reproachest us too." But he said, "Woe unto you also, ye interpreters of the law, for ye load men with insupportable burdens, and ye yourselves will not touch the burdens with one of your fingers. Woe unto you; for ye build the sepulchres of the prophets, and your fathers slew them. Truely ye bear witness to, and approve the works of your fathers; for they indeed slew them, and ye build their sepulchres. Therefore also the wisdom of God hath said, * I will send them prophets and apostles; and 'some' of them they will kill and persecute, that the blood of all the prophets which hath been shed from the foundation of the world, may be required of this generation; from the blood of Zechariah, who was slain between the altar and the temple. Yea, I tell you, it shall be required of this generation. Woe unto you, interpreters of the law, for ye have taken away the key of knowledge: ye have not entered in yourselves, and those that would have entered in, ye have hindered." But while he spake these things to them, the Scribes and Pharisees began fiercely to fasten upon him, and rudely to urge him to speak of many things, laying snares for him, and attempting to start some word from his mouth, that they might accuse him.

In the mean time many thousands of people were gathered together, so that they trampled on each other; and 'JESUS' began to say to his disciples, "Above all things take heed to yourselves of the leven of the Pharisees, which is hypocrisy:

I 2

* This is no quotation from any ancient writer. Christ was impowered to declare what the counsels of divine wisdom had determined.

pocrify: for there is nothing concealed which ſhall not be diſcloſed *, nor hid which ſhall not be made known. So that whatever you have ſpoken in darkneſs ſhall be heard in the light; and what you have whiſpered in cloſets ſhall be proclaimed from the houſe-tops. And I ſay unto you, my friends, fear not thoſe who kill the body, and after that have nothing more which they can do. But I will point out to you whom you ſhall fear; fear him who after he hath killed, hath power to caſt into hell: yea I ſay unto you, Fear him. Are not five ſparrows ſold for two farthings; yet not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are more valuable than many ſparrows. But I ſay unto you, If any one ſhall acknowledge me before men, the Son of Man ſhall alſo acknowledge him before the angels of God. But as for him that renounceth me before men, him will I renounce before the angels of God. And whoſoever ſhall ſpeak a word againſt the Son of Man, it may be forgiven him: but as for him that blaſphemeth the Holy Spirit, it ſhall not be forgiven him. But when they ſhall bring you before the ſynagogues and magiſtrates and powers, be not anxious how or what apology ye ſhall make, or what ye ſhall ſay, for the Holy Spirit ſhall teach you in that very hour what ye ought to ſay."

And one of the croud ſaid to him, "Maſter, ſpeak to my brother, that he divide the inheritance with me." But he replied, "Man, who conſtituted me a judge, or a divider over you?" And he ſaid to them, "See to it that ye be upon your guard againſt covetouſneſs; for a man's life doth not conſiſt in the abundance of his poſſeſſions." And he ſpake a parable to them, and

* Or, unveiled. D.

and said, "There was a certain rich man, whose ground bore fruit plentifully. And he reasoned with himself, saying, "What shall I do, for I have not room to store up my crop?" And he said, "I will do this, I will pull down my barns, and build larger, and there will I gather in all my increase, and my goods. And I will say to my soul, "Soul, thou hast abundance of goods laid up for many years; repose thyself, eat, drink, 'and' be merry." But God said to him, "Thou fool *, this night thy soul shall be demanded of thee, and who shall possess what thou hast provided?" So is he that heapeth up treasures to himself, and is not rich with respect to God."

And he said to his disciples, "For this cause I say to you, Be not anxious about your life, what ye shall eat; nor for the body, what ye shall put on; the life is more than meat, and the body than raiment. Consider the ravens; for they neither sow, nor reap, and have neither storehouse, nor barn; yet God feedeth them: how much more are ye better than the birds? And which of you by taking thought can add a single cubit to his age †? If then ye cannot do the least matter, why are ye anxious about the rest? Consider the lilies, how they grow: they neither labour, nor spin; yet I say unto you, even Solomon in all his magnificence, was not arrayed as one of these. And if God so clothe the grass of the field, which is 'flourishing' to day, and to morrow is thrown into the furnace; how much more 'will he clothe' you, O ye of little faith! And do not you seek what ye shall eat, or what ye shall drink; nor be agitated with restless thoughts: for the nations of the world seek after

* Or, thoughtless. † To add one cubit to a thing, was a proverbial expression, for making the least addition to it. See Matt. vi. 25, 26.

all these things; but your Father knoweth that ye have need of these things. But seek ye rather the kingdom of God, and all these things shall be added to you. Fear not, little flock, for it is your Father's pleasure to give you the kingdom. Sell what ye have, and distribute 'it' in charity: provide for yourselves purses, which do not grow old, a never-failing treasure in heaven, where no thief approacheth, nor doth the moth spoil *: because where your treasure is, there will your heart be also.

35 "Let your loins be girded up †, and your lamps burning: and be ye like men who wait for their Lord's return from a marriage-feast, that when he cometh and knocketh, they may immediately open to him. Happy are those servants, whom when 'their' Lord cometh he shall find watching: verily, I say unto you, that he will gird himself, and cause them to sit down to supper, and come forth and wait upon them. And whether he shall come in the second watch, or come in the third watch, and find 'them' thus, happy are these servants. But ye know this, that if the house-keeper ‡ had been aware at what hour the thief would come, he would have watched, and would not have permitted his house
40 to be broken open. Be you therefore also ready; for at such a season as ye think not of, the Son of Man cometh." Peter then said unto him, "Lord, dost thou speak this parable to us, or also unto all?" And the Lord said, "Who is that faithful and prudent steward, whom 'his' Lord shall set over the servants of his family, to deal out the stated allowance of food in its season? Happy is that servant, whom his Lord at his arrival shall find

* The robes of glory in which ye shall be clothed.
† As the Easterns wore long garments, they tucked them up, when they would do any thing which required strength or agility.
‡ Or, good man of the house.

find thus employed. Truly I say to you, that he will appoint him to take the care of all that he hath. But if that servant say in his heart, "My Lord delayeth his coming, and shall begin to beat the men and maid-servants, and to eat and drink, and debauch himself *; the Lord of that servant will come in a day when he doth not expect him, and in an hour which he is not aware of, and will cut him asunder, and appoint him his portion with infidels. And that servant who knew his Lord's will, and did not keep himself ready, nor do according to his will, shall be beaten with many 'stripes;' but he who did not know, and committed things which deserved stripes, shall be beaten with fewer 'strokes.' For much shall be required from every one, to whom much is given: and where much is deposited, the more will be demanded.

"I am come to send fire on the earth: And what I do wish? Oh that it were already kindled! But I have a baptism to be baptised with: yet how am I straitened till it be compleated! Do ye suppose that I am come to give peace on the earth? Nay, but I say to you, rather division. For ere long, five in one family shall be divided, three against two, and two against three: The father shall differ with the son, and the son with the father; the mother with the daughter, and the daughter with the mother; the mother-in-law with her son's wife, and the daughter-in-law with her husband's mother."

And he said also to the people, "When ye see a cloud arising out of the west, ye presently say, A heavy shower is coming; and it is so. And when 'ye find' the south-wind blowing, ye say, There will be sultry heat; and it cometh to pass. Ye hypocrites, ye know how to distinguish the face of the earth, and of the heavens;

* Or, be intoxicated.

but how is it that ye do not discern this time *? Yea, why is it ye do not even of yourselves judge what is right? When thou goest to the magistrate with thy adversary, use thy endeavour to make up the affair with him on the way; lest he force thee before the judge, and the judge deliver thee to the serjeant, and the serjeant throw thee into prison. I tell thee thou shalt not come out from thence, till thou hast paid the very last mite †."

☩ Now some who were present at that time, told him of those Galileans, whose blood Pilate had mingled with their sacrifices. And JESUS in reply said to them, "Do ye think that these Galileans were sinners above all the Galileans, that they suffered such things? I tell you, No; but except ye repent, ye shall all perish thus. Or those eighteen 'men,' on whom the tower in Siloam fell, and slew them, do ye think they were greater offenders than all the inhabitants of Jerusalem? I tell you, No; but except ye repent, ye shall all perish thus." And he spake this parable, "A certain man had a fig-tree planted in his vineyard; and he came, searching for fruit upon it, but he found none. And he said to the keeper of the vineyard, "Behold these three years have I come to look for fruit upon this fig-tree, and I find none; cut it down, why doth it cumber the ground?" But he said to him in reply, "Sir, let it alone this year also, till I shall dig about it, and lay dung to it; perhaps it may bear fruit: but if not, after this thou shalt cut it down."

And as he was teaching in one of the synagogues on the sabbath-day, behold there was a woman, who had a spirit ‡ of weakness eighteen years,

* Of the Messiah's appearance.
† The smallest Jewish coin; one-third of our farthing.
‡ The Jews appre-

years, and was bowed together, so that she was utterly unable to raise 'herself' upright. And JESUS seeing her called her to him, and said to her, "Woman, thou art loosed from thy weakness." And he laid his hand upon her, and immediately she was made straight: and she glorified God. But a ruler of the synagogue, moved with indignation because JESUS had healed on the sabbath-day, answered and said unto the people, "There are six days on which work must be done; on these therefore come and be healed, and not on the sabbath-day." Then the Lord 15 answered him, and said, "Thou hypocrite, doth not every one of you loose 'his' ox, or his ass from the manger, and lead 'him' away to drink on the sabbath-day? Now was it not fit, that this woman who is a daughter of Abraham, whom Satan hath bound, lo! these eighteen years, should be loosed from this bond on the sabbath-day?" And when he had said these things, all his opposers were ashamed: and all the multitude rejoiced for all the things that were done by him. And he said, "To what is the kingdom of God like, and what shall I compare it to? It is like a grain of mustard-seed, which a man took and sowed in his garden; and it grew, and became such a great tree, that the birds of the air lodged in its branches." And again he said, 20 "To what shall I liken the kingdom of God? It is like leaven, which a woman took and covered up in three measures of meal, till the whole was leavened."

And he went through the cities and villages teaching, and travelling on towards Jerusalem. And one said to him, "Lord, are there but few that shall be saved?" But he said to them, "Ex-

apprehended that all remarkable disorders of body proceeded from some malignant spirit,

ert your utmost strength to enter in at the straight gate: for I tell you, many will seek to enter in,
25 and shall not be able. As soon as ever the master of the family shall have risen up, and shall have shut the door, and ye shall begin to stand without, and to knock at the door, saying, "Lord, Lord, open to us;" and he shall reply to you, "I know you not, whence ye are:" then will ye begin to say, "We have eaten, and drunk in thy presence, and thou hast taught in our streets:" nevertheless he will say, "I tell you, I know you not, whence you are: depart from me all ye that practise iniquity." There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves cast out. And there shall come 'many' from the east and the west, and from the north and the south, and they shall sit down in the kingdom of
30 God. And behold there are last, that shall be first: and there are first, that shall be last."

On that day some Pharisees came, and said to him, "Go forth, and depart from hence, for Herod is determined to kill thee." But he said to them, "Go, and tell that fox, Behold I cast out demons, and perform cures to-day, and to-morrow, and the third day I shall be perfected: nevertheless I must go on to-day, and to-morrow, and the third day; for it cannot be supposed that a prophet should perish out of Jerusalem. O Jerusalem, Jerusalem! who slayest the prophets, and stonest those who are sent unto thee! how often would I have gathered thy children together, as a hen 'gathereth' her brood under 'her'
33 wings, yet ye would not. Behold your house is left unto you desolate: And I assuredly say to you, that ye shall see me no more, till the time come when ye shall say, "Blessed 'be' he that cometh in the name of the Lord."

And

And it came to pass, that as he went into the ✠
house of one of the chief Pharisees to eat bread on the sabbath-day, they were watching him. And behold there was a certain man before him, that had a dropsy. And JESUS answering, said to the doctors of the law, and Pharisees, "Is it lawful to heal on the sabbath-day?" But they were silent. And taking him 'by the hand,' he healed 'him,' and dismissed him. And he said in answer to them, "Which of you, if ye have an ass or an ox, that shall fall into a pit, will not immediately draw him out on the sabbath-day?" And they were not able to answer him again to these things.

And he spake a parable to those who were invited, when he observed how they chose the chief seats; and said unto them, "When thou art invited by any to a wedding-feast, do not sit down in the uppermost place, lest another more honourable than thee should be invited by him; and he that invited you both, should come and say to thee, Give place to this person; and thou shouldest then begin with shame to take the lowest place. But when thou art invited, go and sit down in the lowest place, that he that invited thee, when he cometh, may say to thee, "Friend, go up higher:" then shalt thou have honour in the sight of them that sit at table with thee. For every one who exalteth himself, shall be humbled; but he that humbleth himself, shall be exalted."

Then said he also to him that invited him, "When thou makest a dinner or a supper, invite not thy rich friends, or thy brethren, or thy kindred, or neighbours; lest they also invite thee again, and a recompence be made thee. But when thou wouldest make an entertainment, invite the poor, the disabled, the lame, 'and' the blind; and thou shalt be happy, in that they are not capable of making thee a requital; for

thou ſhalt be recompenſed at the reſurrection of the juſt."

15 And one of the gueſts hearing theſe things, ſaid to him, "Happy is he, who ſhall eat bread in the kingdom of God." And he ſaid to him, "A certain man made a great ſupper, and invited many; and he ſent his ſervant at the hour of ſupper, to ſay to thoſe that were invited, "Come, for all things are now ready." And they all began with one 'conſent' to excuſe themſelves. The firſt ſaid to him, "I have purchaſed a field, and I am under a neceſſity of going to ſee it; I intreat thee, make my excuſe." And another ſaid, "I have bought five yoke of oxen, and I am going to try them, I beſeech thee
20 make my excuſe." And another ſaid, "I have married a wife: and therefore I cannot come." And that ſervant returning, told his lord theſe things. Then the maſter of the houſe was very angry, and ſaid to his ſervants, "Go out directly into the ſtreets and lanes of the city, and bring in hither the poor, and the diſabled, and the lame, and the blind." And the ſervant ſaid, "Sir, what thou didſt command, is done; and ſtill there is room." And the lord ſaid to his ſervant, "Go out into the roads and hedges, and preſs 'them' to come in, that my houſe may be filled. For I ſay unto you, that none of thoſe men, who were invited, ſhall taſte of my ſupper."

25 And as great multitudes went with him, he turned and ſaid to them, "If any one cometh to me, and doth not hate * his father, and mother, and wife, and children, and brethren, and ſiſters, yea and his own life too, he cannot be my diſciple. And whoſoever does not bear his croſs, and come after me, he cannot be my diſciple.

For

* A ſcripture idiom; i. e. Be ready to FORSAKE theſe, rather than apoſtatiſe.

For which of you, if he intend to build a tower, doth not firſt ſit down and compute the expence, whether he hath 'ſufficient' to finiſh it? Leſt when he hath laid a foundation, and is not able to complete 'the work,' all who ſee it, begin to deride him, ſaying, "This man began to build, and was not able to finiſh." Or what king, marching out to encounter another king in war, doth not firſt ſit down and conſider, whether he is able with ten thouſand to meet him that cometh againſt him with twenty thouſand? And if not, while he is yet at a diſtance, he ſendeth an embaſſy, and deſireth terms of peace. So then whoſoever he be of you, that doth not give up all his poſſeſſions, he cannot be my diſciple. Salt is a good thing, yet if the ſalt be grown inſipid, with what can it be ſeaſoned? Being neither fit for the land, nor for the dunghill; it is thrown out of doors. He that hath ears to hear, let him hear."

Then all the publicans and ſinners drew near to hear him. And the Phariſees and Scribes murmured and ſaid, "This man giveth acceſs to ſinners, and eateth with them." But JESUS ſpake to them this parable, and ſaid, "What man of you, that hath a hundred ſheep, will not upon loſing one of them, leave the ninety-nine in the deſert, and go after that which was loſt till he find it? And having found it, he layeth it on his ſhoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, and ſaith unto them, "I have found my ſheep, which was loſt." So I ſay to you, that greater joy will be in heaven over one penitent ſinner, than over ninety-nine righteous perſons who do not need repentance. Or what woman having ten pieces of ſilver, if ſhe loſe one of them,

them, will not light a lamp, and ſweep the houſe, and ſearch carefully till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and neighbours together, and ſaith, "Rejoice with me, for I have found the piece which I had loſt."
10 So I ſay unto you, there is joy among the angels of God over one repenting ſinner."

And he ſaid, "A certain man had two ſons; and the younger of them ſaid to 'his' parent, "Father, give me that portion of goods, which falleth to my ſhare." And he divided his living between them. And not many days after, the younger ſon gathering all together, took a journey into a very diſtant country; and there living in a riotous manner, ſquandered away his ſubſtance. And when he had conſumed all, there was an extreme famine in that country; and he
15 began to be in want. And he went and joined himſelf to a citizen of that place, who ſent him into his grounds to feed ſwine. And he would gladly have filled his belly with the huſks which the ſwine did eat: and no man would give unto him. And coming to himſelf, he ſaid, "How many hired ſervants of my father have bread enough and to ſpare, while I am periſhing with famine? I will ariſe and go to my father, and will ſay to him, Father I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon: make me as one of thine
20 hired ſervants." And he aroſe and came to his father. But while he was yet at a conſiderable diſtance, his father ſaw him, and his bowels yearned over him: and he ran, and fell on his neck, and kiſſed him. And the ſon ſaid unto him, "Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon." But the father ſaid to his ſervants, "Bring out the beſt robe, and clothe him with 'it;' and put a ring on his hand, and ſandals on

on his feet; and bring hither the fatted calf, and kill it, and let us eat, and be chearful: for this my ſon that was dead, is reſtored to life; and he who was loſt, is found." And they began to be chearful. But his elder ſon was in the field; 25 and as on his return he approached the houſe, he heard muſic and dancing. And calling one of the ſervants, he enquired what was the meaning of theſe things. And he ſaid to him, "Thy brother is come, and thy father hath killed the fatted calf, becauſe he has received him in good health." And he was angry, and would not go in. His father therefore came out, and intreated him. But he replied to his father, "Behold, I have ſerved thee theſe many years, nor have at any time tranſgreſſed thy command; and yet thou haſt never given me a kid that I might make an entertainment with my friends: But as ſoon as 30 this thy ſon was come, who hath devoured thy ſubſtance with harlots, thou haſt killed for him the fatted calf." And he ſaid to him, "Son, thou art always with me, and all that I have is thine: But it was fit we ſhould feaſt and rejoice; for this thy brother, who was dead, is alive again; and he who was loſt, is found."

And he ſaid alſo to his diſciples, "There was ✠ a certain rich man, who had a ſteward; and he was accuſed to him, as having waſted his goods. And calling him, he ſaid unto him, "What is this, that I hear of thee? Give an account of thine adminiſtration, for thou canſt be no longer ſteward." And the ſteward ſaid within himſelf, "What ſhall I do? for my lord is taking away my ſteward-ſhip. I am not able to dig, 'and' I am aſhamed to beg: 'but' I have diſcovered what to do, that when I am removed from my office, they may receive me into their houſes." And having called 5 every one of his lord's debtors to him, he ſaid to

the

the firſt, " How much oweſt thou to my lord?" And he ſaid, " A hundred baths * of oil." And he ſaid to him, " Take thy bill, and ſit down directly, and write fifty." Then he ſaid to another, " And how much doſt thou owe?" And he ſaid, " A hundred homers † of wheat." And he ſaith to him, " Take thy bill, and write fourſcore." And the maſter praiſed the unjuſt ſteward, as having done prudently ‡. Thus the children of this world are wiſer in their generation, than the children of light. And I ſay to you, " Make yourſelves friends with the unrighteous mammon ||, that when ye fail, they may
10 receive you into everlaſting habitations. He who is faithful in the ſmalleſt 'truſt,' is faithful alſo in much: and he who is unjuſt in the leaſt, is unjuſt alſo in much. If therefore ye have not been faithful in the unrighteous mammon, who will intruſt you with the true 'riches.' And if ye have not been faithful in what was another's, who will give you 'that which ſhall be' your own §?" No domeſtic can ſerve two maſters: for he will either hate the one and love the other; or he will adhere to the one and neglect the other. Ye cannot ſerve God and mammon."

And the Phariſees alſo, who were coveteous, heard all theſe things; and they derided him.
15 And he ſaid to them, " Ye are they, that juſtify yourſelves before men, but God knoweth your hearts: for that which is highly eſteemed among men, is an abomination before God. The law and the prophets 'were' until John: from that time the kingdom of God is preached, and every

* A BATH was about ſeven gallons and a half. † A HOMER was about eight buſhels and a half. ‡ Cunningly, though not honeſtly or juſtly. || Or, deceitful riches. Mammon in Syriac ſignifies Riches. § i. e. If ye have embezzled what another gave you in truſt, how can he give you an eſtate in perpetuity.

every one forceth his way into it. Yet it is easier for heaven and earth to pass away, than for one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from 'her' husband, committeth adultery.

"There was a certain rich man, who wore purple and fine linen, and daily feasted in a splendid manner. And there was a certain poor man, 20 named Lazarus, who was laid at his gate full of ulcers. And he desired to be fed with the crumbs, which fell from the rich man's table. Yea the dogs came, and licked his sores. But so it was that the beggar died, and was carried by angels into Abraham's bosom *. The rich man also died, and was buried. And in the unseen world † being in torments, he lifted up his eyes, and saw Abraham from afar, and Lazarus in his bosom. And calling out, he said, "O father Abraham, have compassion upon me, and send Lazarus to dip the tip of his finger in water, to refresh my tongue; for I am tormented in this flame." But 25 Abraham said, "Son, remember that thou didst in thy life-time receive thy good things, and likewise Lazarus 'his' evil things: But now he is comforted, and thou art tormented. And besides all this, between us and you, there is a great chasm ‡ fixed, so that they who would go from hence to you, cannot; neither can they who are there, come to us." Then he said, "I beseech thee therefore, O father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify to them, that they may not also come into this place of torment." Abraham said to him, "They have Moses

* Alluding to the manner in which the ancients reclined at their banquets, with the head of one guest in the bosom of him above him. † Gr. Hades. ‡ A yawning gulf.

Moſes and the prophets; let them hearken to
30 them." And he ſaid, "Nay, father Abraham,
but if one go to them from the dead they will re-
pent." But he ſaid to him, "If they hearken
not to Moſes and the prophets, neither will they
be perſuaded, though one ſhould ariſe from the
dead."

✠ Then he ſaid to the diſciples, "It is impoſſible
but offences ſhould come: nevertheleſs, woe 'be
to him' by whom they come. It were better
for him that a huge mill-ſtone ſhould be hung
about his neck, and he thrown into the ſea, than
that he ſhould offend one of theſe little ones.
Take heed to yourſelves. And if thy brother
treſpaſs againſt thee, rebuke him; and if he re-
pent, forgive him; and if he treſpaſs againſt thee
ſeven times in a day, and ſeven times in a day
return to thee, ſaying, "I repent;" thou ſhalt
forgive him."

5 Then the apoſtles ſaid unto the Lord, "In-
creaſe our faith." And the Lord ſaid, "If ye
had faith as a grain of muſtard-ſeed, ye might
ſay to this ſycamore-tree, "Be thou rooted up,
and planted in the ſea:" and it ſhould obey you.
But who of you, that hath a ſervant plowing or
feeding his flock, will ſay unto him, as ſoon as
he cometh from the field, "Come, and ſit down
at the table?" Or will he not rather ſay to him,
"Make ready ſomewhat for my ſupper, and
girding up thyſelf, wait upon me while I am eat-
ing and drinking; and afterwards thou ſhalt eat
and drink?" Doth he thank that ſervant, becauſe
he hath done what was commanded him? I ap-
10 prehend, not. So likewiſe ye when you have
done all that was commanded you, ſay, "Surely
we are unprofitable ſervants, for we have done
'but' what we ought to do."

And

And it came to pass as he went to Jerusalem, he proceeded through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men, who were lepers. And standing afar off, they lifted up their voice and said, "JESUS, master, have mercy upon us." And seeing them, he said unto them, "Go, shew yourselves to the priests." And it came to pass, that as they were going, they were cleansed. And one of them perceiving he was healed, returned, glorifying God with a loud voice; and he fell down on his face at his feet, giving thanks unto him: and he was a Samaritan. And JESUS answered and said, "Were there not ten cleansed? but where 'are' the nine? None are found, who have returned to give glory to God, but this stranger." And he said to him, "Arise, go thy way; thy faith hath saved thee."

And being asked by the Pharisees, when the kingdom of God should come: he answered them, and said, "The kingdom of God cometh not with observation *. Neither shall they say, "Behold 'it is' here, or behold 'it is' there; for lo the kingdom of God is already among you †." And he said to the disciples, "The time will come, when ye shall desire to see one of these days of the Son of Man, and shall not see 'it.' And they shall say to you, "Behold, 'he is' here; or, behold 'he is' there: 'but' do not go out, nor follow 'them.' For as the lightning, which lighteneth from one 'part' under heaven, shineth to the other 'part' under heaven; so also shall the son of Man be in his day. Nevertheless he must first suffer many things, and be rejected by this generation. And as it was in the days of Noah, so also shall it be in the days of the Son of

* With the external pomp and observation of men.
† Or, within you. Gr. That is, when it cometh, it will be in the hearts of men, not with outward grandeur.

of Man. They did eat, they drank, they married wives, 'and' were given in marriage, till the day in which Noah entered into the ark; and the deluge came, and destroyed them all. Likewise also as it was in the days of Lot, they did eat and drink, they bought and sold, they planted and built: But on the day when Lot went out of Sodom, fire and brimstone was rained down
30 from heaven, and destroyed them all. Even so shall it be in the day, when the Son of Man is revealed. In that day if any one shall be on the house-top, and his furniture be in the house, let him not come down to take it away. And he that is in the field, let him likewise not return back. Remember Lot's wife. He that shall seek to preserve his life, shall lose it: but he that shall lose his life, shall preserve it. I tell you in that night, there shall be two persons in the same bed: the one shall be taken, and the other dismissed.
35 Two women shall be grinding together, the one shall be taken, and the other dismissed. Two men shall be in the field, the one shall be taken, and the other dismissed." And they answered, and said to him, "Where, Lord?" And he said to them, "Wheresoever the carcase 'is,' there shall the eagles be gathered together."

✠ And he spake a parable to them, that they ought always to pray, and not to faint; saying, "There was a judge in a certain city, who neither feared God, nor reverenced man. And there was a widow in that city, and she came to him, and said, "Do me justice against mine adversary." And he would not for a while: but he afterwards said within himself, "Though I
5 neither fear God, nor reverence man; yet because this widow giveth me trouble, I will do her justice, lest coming perpetually she weary me out." And the Lord said, "Hear what the unjust

unjuſt judge ſaith. And ſhall not God vindicate his own elect that cry to him day and night, though he bear long with them. I ſay unto you, he will vindicate them ſpeedily. Nevertheleſs when the Son of Man cometh, will he find faith in the land?" He alſo ſpake this parable to certain, who truſted in themſelves that they were righteous, and deſpiſed others. "Two men went up to the temple to pray, the one a Phariſee, and the other a publican. The Phariſee ſtanding by himſelf, prayed in this manner, "O God, I thank thee that I am not as other men, rapacious, unjuſt, adulterous, or even like this publican. I faſt twice a week, I pay tithes of all that I poſſeſs." But the publican ſtanding afar off, would not ſo much as lift up his eyes to heaven, but ſmote on his breaſt, ſaying, "God, be merciful to me a ſinner." I ſay unto you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; but he that humbleth himſelf, ſhall be exalted."

Then they alſo brought infants to him, that he might touch them; but when his diſciples ſaw it, they rebuked them. But JESUS having called them * to him ſaid, "Let the little children come to me, and do not hinder them: for of ſuch is the kingdom of God. Verily I ſay to you, whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not in any wiſe enter into it."

And a certain ruler aſked him, ſaying, "Good maſter, what ſhall I do that I may inherit eternal life?" But JESUS ſaid to him, "Why doſt thou call me good? none is good, but one, even God. Thou knoweſt the commandments: Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Honour thy father, and

* ſc. the infants.

and thy mother." And he ſaid, "I have obſerved all theſe from my youth." Now when JESUS had heard theſe things, he ſaid to him, "Yet one thing thou wanteſt *; ſell all that thou haſt, and diſtribute 'it' to the poor, and thou ſhalt have treaſure in heaven; and come, follow me." But when he heard this, he was exceeding ſorrowful, for he was very rich. And when JESUS beheld him ſo very ſorrowful, he ſaid, "How hardly ſhall they that have riches
25 enter into the kingdom of God! For it is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." And they who heard this, ſaid, "Who then can be ſaved?" But he ſaid, "The things which are impoſſible with men, are poſſible with God." Then Peter ſaid, "Behold, we have left all, and followed thee." And he ſaid to them, "Verily, I declare to you, there is no man that hath left houſe, or parents, or brethren, or wife, or children, for the ſake of the
30 kingdom of God, who ſhall not receive manifold more in this preſent time; and in the world to come life everlaſting."

Then he took the twelve to him 'apart,' and ſaid to them, "Behold, we are going up to Jeruſalem, and all things which are written by the prophets concerning the Son of Man, ſhall be fulfilled; for he ſhall be delivered up to the gentiles, and ſhall be mocked, and ſpitefully intreated: and they ſhall ſpit upon him, and ſcourge him, and put him to death; and on the third day he ſhall riſe again." And they did not underſtand any of theſe things. And this matter was hid from them, ſo that they knew not 'the meaning of' the things which were ſpoken.

And

* Or. art deficient in.

And it came to pass, that as he was nigh unto 35
Jericho, a certain blind man sat by the way-side
begging. And hearing the multitude passing
by, he asked what that meant. And they told
him, that JESUS of Nazareth was coming by.
And he cried out, saying, "JESUS, thou son
of David, have mercy on me." And they, who
went before, rebuked him, that he should be
silent. But he cried so much the more, "Thou
son of David, have mercy upon me." Then JE- 40
SUS stood still, and ordered him to be brought
to him. And when he was come near, he asked
him, saying, "What dost thou desire that I
should do for thee?" And he said, "Lord, that
I may recover my sight." And JESUS said to
him, "Receive thy sight, thy faith hath saved
thee." And immediately he recovered his sight,
and followed him, glorifying God. And all the
people, when they saw 'it,' gave praise unto
God.

And 'JESUS' having entered, passed through 1
Jericho. And behold 'there was' a man whose
name was Zaccheus, who was the chief among
the publicans; and he was rich. And he sought
to see JESUS, what sort of a person he was; but
he could not, because of the croud, for he was
little of stature. And running before he got up
into a sycamore-tree, that he might see him; for
he was to pass that way. And JESUS when he 5
came to the place, looked up and saw him, and
said to him, "Zaccheus, make haste [redacted]me
down; for to-day I must abide at thi[redacted]ife."
And he came down with speed, and gladly en-
tertained him. And the persons, who saw 'it,'
all murmured, saying, "He is gone in to refresh
'himself' at a man's, who is a sinner." But
Zaccheus standing up said to the Lord, "Behold,
O Lord, the half of my goods I give to the poor;
and

and if I wrongfully have taken any thing from any man, I reſtore 'him' four-fold." And JESUS ſaid to him, "Surely to-day is ſalvation come to this houſe: ſince this man alſo is a ſon of Abraham." For the Son of Man is come to ſeek and to ſave that which was loſt."

Now as they heard theſe things, he continued 'his diſcourſe,' and ſpake a parable, becauſe he was near to Jeruſalem, and they thought that the kingdom of God would immediately be revealed. Therefore he ſaid, "A certain perſon of a noble birth went to a diſtant country, to receive a kingdom to himſelf, and to return. And having called ten of his ſervants, he delivered to them ten pounds, and ſaid unto them, "Trade till I come." But his citizens hated him, and ſent an embaſſy after him, ſaying, "We will not have this man to reign over us." And it came to paſs, that when he had received the kingdom, and was come back, he commanded theſe ſervants to whom he had delivered the money, to be called to him, that he might know what improvement each had made. And the firſt came near, and ſaid, "Sir, thy pound hath gained ten pounds." And he ſaid to him, "Well done, 'thou' good ſervant: ſince thou haſt been faithful in a very little, be thou governor over ten cities." And the ſecond came, ſaying, "Sir, thy pound hath gained five pounds." He ſaid likewiſe unto him, "Be thou alſo governor over five [redacted]." And another came, and ſaid, "Sir, behold, [redacted]e is 'thy pound, which I have kept laid up in a napkin. For I feared thee, becauſe thou art an auſtere man, 'who' takeſt up where thou did not lay down, and reapeſt what thou didſt not ſow." But he ſaid to him, "Out of thine own mouth will I condemn thee, 'thou' wicked ſervant: Thou kneweſt that I am an auſtere

ruſtere man, taking up what I did not lay down, and reaping what I did not ſow: And why didſt thou not 'then' give my money into the bank, that when I came I might have received it with intereſt?" And he ſaid to them that ſtood by, "Take away the pound from him, and give it to him that hath ten pounds:" (And they ſaid 25 to him, "Sir, he hath ten pounds:") For I aſſure you that to every one, that hath, it ſhall be given; but from him, that hath not, even that which he hath, ſhall be taken away from him. But thoſe mine enemies, who would not have me to reign over them, bring hither, and ſlay 'them' in my preſence."

And when he had ſpoken theſe things, he went before, aſcending to Jeruſalem.

And it came to paſs, when he was come nigh to Bethphage and Bethany, at the mount called 'the mount' of Olives, he ſent two of his diſciples, ſaying, "Go into the village over-againſt 30 you; at your entering into which ye ſhall find a colt tied, on which no man ever yet ſate: untie him, and bring 'him' hither. And if any man aſk you, "Why do ye untie 'him?" ye ſhall ſay thus to him, "Becauſe the Lord hath need of him." And they that were ſent, went their way, and found juſt as he had ſaid unto them. But as they were untying the colt, the owners of it ſaid unto them, "Why do ye untie the colt?" And they ſaid, "The Lord hath need of him:" and they brought him to JESUS; and they threw 35 their mantles upon the colt, and ſet JESUS thereon. And as he went on, the people ſpread their mantles in the way. Now when he was come nigh, 'and was' now at the deſcent of the mount of Olives, the whole multitude of the diſciples began to rejoice, and to praiſe God with a loud voice, for all the mighty works which they had ſeen: ſay-

ing, "Bleſſed be the king, who cometh in the name of the Lord *! Peace in heaven, and glory in the higheſt!" And ſome of the Phariſees from among the multitude ſaid to him, "Maſter, re-
40 buke thy diſciples." And he anſwered and ſaid unto them, "I tell you, That if theſe ſhould be ſilent, the ſtones would immediately cry out." And when he was come near, beholding the city, he wept over it, ſaying, "Oh that thou hadſt known, even thou at leaſt in this thy day, the things which belong to thy peace! But now they are hid from thine eyes. For the days ſhall come upon thee, when thine enemies ſhall draw a trench about thee, and compaſs thee round, and preſs thee in on every ſide: and they ſhall level thee with the ground †, and thy children within thee; and ſhall not leave one ſtone upon another in thee, becauſe thou didſt not know ‡ the ſeaſon of thy viſitation.

45 And he went into the temple, and began to drive out them that ſold and bought in it, ſaying to them, "It is written, "My houſe is the "houſe of prayer ‖;" but ye have made it a den of robbers."

And he was teaching daily in the temple: But the chief-prieſts, and the ſcribes, and the rulers of the people ſought to deſtroy him: and they could not find what they might do, for all the people liſtened to him with great attention."

And it came to paſs, that on one of thoſe days, while he taught the people in the temple, and preached the goſpel, the chief-prieſts, and the ſcribes came upon him, with the elders; and they ſpake to him, ſaying, "Tell us by what authority

* Or, "Bleſſed in the name of the Lord be, &c." H.
† Or, daſh thee againſt the ground, and thy, &c. H.
‡ i. e. conſider or regard the merciful viſitation of God by his beloved Son. ‖ Iſa. lvi. 7.

thority thou doeſt theſe things? or who he is that gave thee this authority?" But he ſaid to them in reply, "I will alſo aſk you one queſtion, and anſwer me: The baptiſm of John, was it from heaven, or of men?" And they reaſoned among themſelves, ſaying, "If we ſhall ſay from heaven; he will ſay, Why therefore did ye not believe him? But if we ſay, Of men, all the populace will ſtone us: for they are perſuaded that John was a prophet." And they anſwered that they could not tell whence 'it was.' And JESUS ſaid to them, "Neither do I tell you by what authority I do theſe things."

Then he began to ſpeak to the people this parable: "A certain man planted a vineyard, and let it out to huſbandmen, and took a journey for a long time into a diſtant country. And at the ſeaſon he ſent a ſervant to the huſbandmen, that they ſhould give him of the fruit of the vineyard. But the huſbandmen beat him, and ſent him empty away. And again he ſent another ſervant; and they beat him alſo, and treating him ſhamefully ſent him away empty. And again he ſent a third; and him alſo they wounded, and caſt him out. Then the Lord of the vineyard ſaid, "What ſhall I do? I will ſend my beloved ſon: perhaps they will reverence him, when they ſee him." But when the huſbandmen ſaw him, they reaſoned among themſelves, ſaying, "This is the heir; come, let us kill him, that the inheritance may be ours." So they caſt him out of the vineyard, and ſlew 'him.' What therefore ſhall the Lord of the vineyard do unto them? He ſhall come, and deſtroy theſe huſbandmen, and give the vineyard to others." And when they heard 'it,' they ſaid, "God forbid." But he looked upon them, and ſaid, "What is this then which is written, "The ſtone, which the "builders refuſed, the ſame is become the head

" of the corner *:" whoſoever ſhall fall upon that ſtone ſhall be broken; but on whomſoever it ſhall fall, it ſhall grind him to powder." And the chief-prieſts and ſcribes in that very hour ſought to lay hands on him, but feared the people: for they perceived that he had ſpoken this parable againſt them.

20 And they watched 'him,' and ſent out ſpies who ſhould pretend themſelves to be righteous men, that they might lay hold on his words, to deliver him up to the power and authority of the governor. And they aſked him ſaying, " Maſter, we know that thou ſayeſt and teacheſt rightly, and acceptſt not the perſon 'of any,' but teacheſt the way of God in truth; Is it lawful for us to pay tribute to Caeſar, or not?" But he perceiving their craftineſs, ſaid to them, " Why do ye tempt me? Shew me a penny †: Whoſe image
25 and ſuperſcription hath it?" They anſwered, and ſaid, " Caeſar's ‡." Then he ſaid to them, " Render therefore to Caeſar the things that are Caeſar's; and to God the things which are God's." And they could not take hold of his words before the people; and they wondered at his reply, and held their peace.

Then ſome of the Sadducees, who deny there is any reſurrection, came to him, and aſked him, ſaying, " Maſter, Moſes wrote to us, that " If " any man's brother die, having a wife, and he " die without children, his brother ſhould take " his wife, and raiſe up ſeed to his brother ||." Now there were ſeven brethren; and the firſt having married a wife, died without children: and the ſecond took her to wife, and he died
30 childleſs: and the third took her; and in like manner

* Pſal. cxviii. 22. † Or, denarius. See Matt. xviii. 28. ‡ By that reply they acknowledged in effect, that they were under Caeſar's dominion, by admitting his coin, as current among them. || Deut. xxv. 5.

manner also the seven: and they died, and left no children. Last of all the woman also died. Therefore in the resurrection, to which of them is she the wife: for the seven had her to wife." And JESUS answered, and said to them, "The children of this world marry, and are given in marriage: but they, who shall be counted worthy to obtain that world, and the resurrection, neither marry, nor are given in marriage: neither can they die any more, since they are equal to the angels, and are the children of God; being the children of the resurrection. Now even Moses shewed that the dead are raised, when at the bush he calleth the Lord "the God of Abraham, and the God of Isaac, and the God of Jacob *." Now he is not the God of the dead †, but of the living: so that all live to him." Then some of the scribes said in reply, "Master, thou hast spoken well." And after that they ‡ durst not ask him any thing at all.

And he said to them, "How say they that the Messiah is the son of David? And David himself saith in the book of Psalms, "The Lord "said unto my Lord, sit thou on my right-hand, "till I make thine enemies thy foot-stool ‖." David therefore calleth him Lord, how is he then his son?" Then in the audience of all the people, he said to his disciples, "Beware of the scribes, who affect to walk in long garments, and love salutations in the markets, and the highest seats in the synagogues, and the uppermost places at feasts; who devour widows houses, and for a pretence § make long prayers; the same shall receive greater damnation."

* Exod. iii. 6. † He would never own the high relation of God to those, whom he had suffered to sink into nothing. ‡ Viz. the Sadducees. ‖ Psal. cx. 1. § Or, outward show.

And he looked up, and beheld the rich caſting their gifts into the treaſury. And he ſaw alſo a certain poor widow caſting in thither two mites. And he ſaid, "Aſſuredly I ſay unto you, that this poor widow hath caſt in more than all they: For all theſe threw in of their redundancy * into the offerings of God: but ſhe out of her poverty hath caſt in all the living that ſhe had."

And as ſome were ſpeaking of the temple, how it was adorned with beautiful ſtones and gifts, he ſaid, "As for 'theſe things, which ye behold, the days will come, in which there ſhall not be left one ſtone upon another, that ſhall not be demoliſhed." Then they aſked him, ſaying, "Maſter, but when ſhall theſe things be? And what ſhall be the ſign when theſe things are to come to paſs?"

And he ſaid, "Take heed that ye be not deceived: for many ſhall come in my name, ſaying, "I am 'the' Meſſiah; and the time is come." Do not ye therefore go after them. But when ye ſhall hear of wars and ſeditions, be not terrified; for theſe things muſt firſt come to paſs, but the end is not preſently." Then he ſaid to them, "Nation ſhall riſe up againſt nation, and kingdom againſt kingdom; and there ſhall be great earthquakes in various places, and famines, and peſtilences: there ſhall alſo be dreadful ſights, and great ſigns from heaven. But before all theſe things they ſhall lay hands upon you, and perſecute you, 'and' ſhall deliver you up to the ſynagogues, and into priſons; and ye ſhall be brought before kings and rulers for my name's ſake: And it ſhall turn to you for a teſtimony. Settle it therefore in your hearts, not to premeditate what anſwer ye ſhall make; for I will give you a mouth, and wiſdom; which all

* Or, ſuperfluity.

all your adverſaries ſhall not be able to contradict or withſtand. And ye ſhall be betrayed even by parents and brethren, and kindred, and friends: and 'ſome' of you ſhall they cauſe to be ſlain. And ye ſhall be hated by all men for the ſake of my name. But not a hair of your head ſhall periſh. In your patience poſſeſs ye your ſouls. And when ye ſhall ſee Jeruſalem en- 20
compaſſed with armies, then know that the deſolation thereof is approaching. Then let them that are in Judea, flee to the mountains; and let them that are in the midſt of it, depart out: and let not them that are in the countries enter into it. For theſe are the days of vengeance, that all things which are written may be fulfilled. But woe to them that are with child, and to them that give ſuck in thoſe days. For there ſhall be great diſtreſs in the land, and wrath upon this people; and they ſhall fall by the edge of the ſword, and ſhall be carried captive into all nations: and Jeruſalem ſhall be trampled down by the gentiles, till the times of the gentiles be fulfilled. And there ſhall be ſigns in the ſun, and 25
in the moon, and in the ſtars; and on the earth anguiſh and diſtreſs of nations; the ſea and the waves roaring: while men ſhall be expiring with fear, and expectation * of thoſe things which are coming upon the land †: For the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of Man coming in a cloud with power, and great glory.

"And when theſe things begin to come to paſs, then look upwards, and lift up your heads; for your redemption draweth nigh."

And he ſpake to them a parable. "Behold 30
the fig-tree, and all the trees: when they now ſhoot forth, ye ſee and know of your own ſelves that ſummer is now near at hand: ſo likewiſe ye when

* Or, apprehenſion. † Or, the earth.

you 'shall' see these things come to pass, know the kingdom of God is just at hand. Verily I say unto you, that this generation shall not pass away, until all shall be fulfilled. Heaven and earth shall pass away; but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be over-loaded by gluttony, and drunkenness, and secular cares *; and that day
35 should come unexpected upon you. For it shall come on all them that dwell on the face of the whole earth, as a snare. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, which shall come to pass, and to stand before the Son of Man."

And he was teaching by day in the temple, and at night he went out, and lodged at the mount called 'the mount' of Olives. And all the people came early in the morning to him in the temple, that they might hear him.

✠ Now the feast of unleavened bread, which was called the passover, drew near. And the chief-priests, and the scribes sought how they might kill him; for they feared the people †. Then Satan entered into Judas, who was also called Iscariot, and was of the number of the twelve. And he went away and conversed ‡ with the chief-priests and captains, how he might betray him
5 unto them. And they were glad, and agreed to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Now the day of unleavened bread came, on which the passover must be killed. And he sent Peter and John, saying, "Go, and prepare the passover for us, that we may eat 'it.'" And they said

* Or, the anxious cares of this life. † Therefore durst not do it without some care about the means. ‡ Or consulted.

said unto him, "Where wilt thou have us prepare 'it?" And he said unto them, "Behold, 10
as soon as ye are entered into the city, a man will meet you carrying a pitcher of water; follow him into the house where he entereth. And ye shall say to the master of the family, "The teacher saith to thee, Where is the dining-room, where I may eat the passover with my disciples?" And he will shew you a large upper room, furnished: there make ready." Then they went and found as he had said to them: and they made ready the passover.

And when the hour was come, he sate down, and the twelve apostles with him. And he said 15
to them, "I have most earnestly desired to eat this passover with you before I suffer: for I say unto you, that I will not eat of it any more, till it be fulfilled in the kingdom of God." And having received the cup, he gave thanks, and said, "Take this, and divide * 'it' among yourselves: for I say to you, I will not drink of the fruit † of the vine, until the kingdom of God come." And he took bread, and having given thanks, he brake, and gave 'it' to them, saying, "This is my body, which is given for you: Do this in remembrance of me." In like 20
manner also 'he took' the cup after supper, saying, "This cup is the new covenant in my blood, which is shed for you. 'But' behold, the hand of him that betrayeth me, 'is' with me on the table. And indeed the Son of Man is going, as it was determined; but woe to that man, by whom he is betrayed!" And they began to enquire among themselves, which of them it could be, that was about to do this thing.

There was also a contention among them, which of them should be accounted the greatest. And he said to them, "The kings of the gentiles 25

* i. e. share. † Or, produce.

lord it over them; and they that exercise authority upon them, have the title * of benefactors. But ye 'shall' not 'do' thus; but let him, who is eldest among you, be as the youngest; and he that presideth, 'let him be' as a servant. For which is greater, he that sitteth at table, or he that waiteth? But I am among you as one that waiteth. Ye are they, who have continued with me in my trials: and I appoint unto you a kingdom, as my Father hath appointed unto me:
30 that ye may eat and drink at my table in my kingdom, and sit upon thrones judging the twelve tribes of Israel."

And the Lord said, "O Simon, Simon, behold Satan hath requested 'to assault' you, that he may sift 'you' like wheat. But I have prayed for thee, that thy faith may not fail †: and when thou art returned ‡, strengthen thy brethren." And he said to him, "Lord, I am ready to go with thee both into prison, and to death." But he said, "I tell thee, Peter, It shall not be cock-crowing to-day, before that thou shalt thrice deny that thou knowest me."

35 And he said to them, "When I sent you without either purse or scrip, or shoes, did ye want any thing?" And they said, "Nothing." Then he said to them, "But now ‖ let him that hath a purse, take 'it,' and also a scrip; and let him that hath no sword, sell his garment, and buy one. For I assure you that this, which is written, must yet be accomplished in me, "And "he was numbered with the transgressors §:" For the things concerning me have an end." And they said, "Lord, behold, here are two swords." And he said to them, "It is enough."

And

* Given them by flatterers.
† To thy duty.
‡ When your dangers and sufferings will be greater.
† Sc. utterly.
‖ When your dangers and sufferings
§ Isa. liii. 12.

And he came out, and went according to cuſtom to the mount of Olives; and his diſciples alſo followed him. And when he was at the place, he ſaid to them, "Pray, that ye may not enter into temptation." And when he was withdrawn about a ſtone's throw from them, he kneeled down and prayed, ſaying, "Father, if thou pleaſeſt, to take away this cup from me; nevertheleſs not my will, but thine be done." And there appeared to him an angel from heaven ſtrengthening him. And being in an agony, he prayed more intenſely, and his ſweat was as it were great drops of blood falling down on the ground. And riſing up from prayer, he came to his diſciples, and found them ſleeping for ſorrow *. And he ſaid to them, "Why do ye ſleep? Riſe and pray, that ye may not enter into temptation."

And while he was yet ſpeaking, behold a multitude appeared; and he that was called Judas, one of the twelve, went before them, and drew near to JESUS, to kiſs him. But JESUS ſaid to him, "Judas, doſt thou betray the Son of Man with a kiſs?" Now when they who were about him † ſaw what would be the conſequence, they ſaid to him, "Lord, ſhall we ſmite with the ſword?" And one of them ſmote a ſervant of the high-prieſt, and cut off his right ear. Then JESUS anſwering, ſaid, "Suffer ye thus far ‡." And he touched his ear, and healed him. Then JESUS ſaid to the chief-prieſts, and to the captains of the temple, and to the elders, who were come to him, "Are ye come out, as againſt a robber, with ſwords and ſtaves? When I was with you every day in the temple, ye did not

* Which had quite ſtupified and exhauſted their ſpirits.
† His diſciples. ‡ Others render it, "Forbear whilſt" —— as if addreſs to the officers, to looſe his hands for a moment.

ſtretch out 'your' hands againſt me; but this is your hour, and the power of darkneſs."

Then they took and led him away, and brought him to the palace of the high-prieſt. And Peter
55 followed afar off. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſate down among them. And a certain maid ſeeing him as he ſate by the fire, fixed her eyes earneſtly upon him, and ſaid, "This man was alſo with him." But he denied him, ſaying, "Woman, I know him not." And after a little while another man ſaw him and ſaid,
60 "Thou art alſo 'one' of them." And Peter ſaid, "Man, I am not." And about the ſpace of one hour after, another man confidently affirmed, ſaying, "Of a truth this man was alſo with him: for he is a Galilean." And Peter ſaid, "Man, I know not what thou meaneſt." And immediately while he yet ſpake, the cock crew. And the Lord turned and looked upon Peter: and Peter recollected the word of the Lord, how he had ſaid to him, "Before the cock crow, thou ſhalt deny me thrice." And Peter went out, and wept bitterly.

And the men who had JESUS in cuſtody, inſulted him, and beat him: and having covered his eyes, they ſtruck him on the face, and aſked him, ſaying, "Propheſy, who is he that ſmote
65 thee." And many other things they blaſphemouſly ſpake againſt him.

And as ſoon as it was day, the elders of the people, and the chief-prieſts, and the ſcribes, aſſembled together; and they led him away to their council, and ſaid, "Art thou the Meſſiah? tell us." And he ſaid to them, "If I tell you, ye will not believe: and if I alſo aſk 'you,' ye will neither anſwer, nor diſmiſs me. Hereafter the Son of Man ſhall ſit on the right-hand of the

power of God." And they all ſaid, "Art thou then the Son of God?" And he ſaid to them, "Ye ſay, that I am." Then they ſaid, "What need have we of any other teſtimony? for we ourſelves have heard 'it' from his own mouth."

And the whole multitude of them aroſe, and led him to Pilate. And they began to accuſe him, ſaying, "We found this 'fellow' perverting the nation, and forbidding to pay tribute to Caeſar, ſaying that he himſelf is Meſſiah *, a king." And Pilate aſked him ſaying, "Art thou the king of the Jews?" And he anſwered him and ſaid, "Thou ſayeſt 'right.'" Then Pilate ſaid to the chief-prieſts and the people, "I find no fault in this man."

But they were more violent, ſaying, "He ſtirreth up the people, teaching through all Judea, beginning from Galilee, even to this place." And when Pilate heard of Galilee, he enquired if the man was a Galilean. And finding that he was of Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem in thoſe days.

And when Herod ſaw JESUS, he rejoiced exceedingly; for he had a long time been deſirous to ſee him, becauſe he had heard much concerning him; and he hoped to ſee ſome miracle done by him. And he examined him in many words, but he made him no anſwer. And the chief-prieſts and ſcribes ſtood up, eagerly accuſing him. And Herod with his ſoldiers treated him in a contemptuous manner: and having derided 'him,' cloathed him in a ſplendid robe, and ſent him back to Pilate. And the ſame day Pilate and Herod became friends to each other: for they were before at enmity between themſelves. And Pilate having called together the chief-prieſts, and the rulers, and the people, ſaid

* Gr. Chriſt.

to them, " Ye have brought me this man, as one that hath perverted the people; and behold having examined 'him' in your preſence, I have found no crime in this man, as to the things
15 that ye have charged him with. Nor yet hath Herod; for I ſent you to him: And behold nothing worthy of death hath been done by him. Therefore when I have chaſtiſed him, I will let 'him' go." For he was under neceſſity of releaſing one to them at the feaſt. Then they all cried out with one conſent, ſaying, " Away with this 'man,' and releaſe unto us Barabbas," (who had been caſt into priſon for a certain inſurrection
20 made in the city, and for murder.) Pilate therefore, deſirous to releaſe JESUS, ſpake to them again. But they cried, ſaying, " Crucify 'him,' crucify 'him.'" And he ſaid to them the third time, " Why, what evil hath he done? I have found no capital crime in him: I will therefore chaſtiſe him and let 'him' go." But they were urgent with loud voices, demanding that he might be crucified: And 'their' voices *, and 'thoſe' of the chief-prieſts prevailed. Then Pilate pronounced ſentence, that what they de-
25 manded ſhould be done. And he releaſed to them him, who was thrown into priſon for ſedition and murder; whom they had deſired: and he delivered up JESUS to their will.

And as they led him away, they laid hold upon one Simon a Cyrenian, who was coming out of the country: and on him they laid the croſs, that he might carry it after JESUS. And a great multitude of people, and of women followed him; who alſo bewailed, and lamented him. But JESUS turning to them, ſaid, " O daughters of Jeruſalem, weep not for me; but weep for yourſelves, and for your children. For behold the days are coming, in which they ſhall ſay, " Happy

* Or, clamours. W.

" Happy ' are ' the barren, and the wombs which never bare, and the breaſts that never ſuckled." Then ſhall they begin to ſay to the mountains, " Fall on us:" and to the hills, " Cover us." For if they do theſe things in the green wood, what ſhall be done in the dry * ?" And there were alſo two other ' men, who were ' malefactors, led with him, to be executed.

And when they were come to the place called Calvary, they crucified him there; and the malefactors, one on the right-hand, and the other on the left. And JESUS ſaid, " Father, forgive them, for they know not what they are doing." And they divided his garments, caſting lots. And the people ſtood looking on, and the rulers alſo with them derided him, ſaying, " He ſaved others, but let him ſave himſelf, if he be the Meſſiah, the elect of God." And the ſoldiers alſo mocked him; coming to him, and offering him vinegar to drink, and ſaying, " If thou art the king of the Jews, ſave thyſelf." And a ſuperſcription alſo was written over him in Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

And one of the malefactors, who were hanged †, blaſphemed him, ſaying, " If thou art the Meſſiah, ſave thyſelf, and us." But the other anſwered and rebuked him, ſaying, " Doſt not thou fear God, when thou art in the ſame condemnation? And we indeed juſtly: for we receive what is due reward for the crimes we have committed: But this ' man ' hath done nothing amiſs." And he ſaid to JESUS, " Lord, remember me, when thou comeſt into thy kingdom."

And

* If ſuch ſufferings fall on me that am innocent, what will become of theſe enemies of God, who, as a dry wood, are prepared for the fire, when they ſhall fall into the hands of the Romans. † Viz. on croſſes.

And JESUS said to him, "Verily I say unto thee, This day thou shalt be with me in paradise."

Now it was about the sixth hour *, and there was darkness over all the land till the ninth hour:
45 and the sun was darkened; and the veil of the temple was rent in the midst. And JESUS having cried with a loud voice, said, "Father, into thy hands I commit my spirit." And when he had said thus, he dismissed his spirit †. And when the centurion saw what was done, he glorified God, saying, "Certainly this was a righteous man." And all the multitude that were come together to this spectacle, when they saw the things which were done, returned, beating their breasts. And all his acquaintance, and the women, who had followed him from Galilee, stood at a distance, viewing these things.

50 And behold 'there was' a man, named Joseph, who was a counsellor, a benevolent and upright man, the same had not given his vote to their counsel and action; of Arimathea ‡, a city of the Jews; who also himself waited for the kingdom of God. This man went to Pilate, and begged the body of JESUS. And he took it down, and wrapped it in linen, and laid it in a sepulchre, that was hewn in stone; in which no man before was ever laid. And it was the preparation-day ||; and the sabbath drew on.
55 And the women also, who came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid: and they returned, and prepared spices and balms; and they rested on the sabbath-day according to the commandment.

And

* i. e. about noon. † Expired. ‡ Anciently called Ramoth. || The eve of the sabbath.

And on the first day of the week, very early in ✠
the morning, they * came to the sepulchre, bringing the spices, which they had prepared; and some 'others †' with them. And they found the stone rolled away from the sepulchre. And entering in, they found not the body of the Lord JESUS. And it came to pass, as they were in 5
great perplexity on this account, behold two in splendid ‡ habits stood by them. And as they were afraid, and bowed their faces to the ground, they said to the women, "Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you, when he was yet in Galilee, saying, "The Son of Man must be delivered into the hands of sinners, and be crucified, and the third day rise again." And they remembered his words. And when they were returned from the sepulchre, they told all these things to the eleven, and to all the rest. And they were Mary Magdalene, and Joanna, 10
and Mary 'the mother' of James, and the other 'women' with them, who told these things to the apostles. And their words seemed to them as an idle tale; and they did not believe them. Then Peter arose, and ran to the sepulchre, and stooping down saw the linen clothes laid by themselves: and he departed, wondering in himself at what had happened.

And behold, two of them were travelling that very day to a village called Emmaus, which was 'about' sixty furlongs || from Jerusalem, and they discoursed together of all these things, which had happened. And it came to pass, that as they 15
talked, and argued together, JESUS also himself drew near, and travelled on with them: but their eyes were restrained that they did not know him. And he said to them, "What are these matters, which

* Sc. the women. † Of their female friends.
‡ Or, shining. || Somewhat more than seven miles.

ſuffer, and ſhould riſe again from the dead on the third day: and that repentance and forgiveneſs of ſins ſhould be preached in his name to all nations, beginning at Jeruſalem. "And ye are witneſſes of theſe things. And behold, I ſend upon you the promiſe of my Father: but do ye continue in the city of Jeruſalem, till ye are inveſted with power from on high."

50 And he led them out as far as to Bethany: and lifting up his hands, he bleſſed them. And it came to paſs that while he was bleſſing them, he was ſeparated from them, and carried up into heaven. And they worſhipped him, and returned to Jeruſalem with great joy. And they were always in the temple, praiſing, and bleſſing God. Amen.

THE

THE GOSPEL ACCORDING TO ST. JOHN.

IN the beginning exiſted the Word, and the Word was with God, and the Word was God. This 'Word' was in the beginning with God. All things were made by him *, and without him was not made ſo much as one ſingle being. 'That which was' in him, was life; and the life was the light of men. And the light ſhineth in darkneſs; and the darkneſs did not apprehend † it.

A man, whoſe name was John, was ſent from God: he came for a witneſs, that he might teſtify concerning the light, that all might by his means believe. He was not that light, but 'came' to bear witneſs concerning it. The true light was that, which coming into the world, enlighteneth every man. He was in the world, and the world was made by him, yet the world knew him not. He came into his own 'territories,' yet his own 'people' did not receive him. Nevertheleſs, to as many as received him, and believed on his name, 'even' to them he granted the privilege of becoming the ſons of God. Who were not born of blood, nor of the will of the fleſh, nor of the will of man, but of God.

And the Word was made fleſh, and pitched his tabernacle among us; and we contemplated his

* By this almighty Word. † Or, comprehend.

his glory, ſuch glory as became the only-begotten of the Father; full of grace and truth.

15 John bare teſtimony of him, and cried, ſaying, "This was he, of whom I ſaid *, He that cometh after me, is preferred before me; for he exiſted before me." And of his fulneſs have we all received, even grace upon grace. For the law was given by Moſes, 'but' grace and truth came by JESUS Chriſt. No man hath ever ſeen God; the only-begotten Son, who is in the boſom of the Father, he hath made 'him' known.

And this is the teſtimony of John, when the Jews at Jeruſalem ſent prieſts and Levites to in-
20 quire of him, "Who art thou?" And he acknowledged, and did not deny; but proteſted, "I am not the Meſſiah." And they aſked him, "What then? Art thou Elijah?" And he ſaid, "I am not." "Art thou a prophet?" And he anſwered, "No." They ſaid unto him therefore, "Who art thou, that we may give an anſwer to them, that ſent us: What doſt thou ſay concerning thyſelf?" He ſaid, "I am the voice of one crying in the wilderneſs, Make the way of the Lord ſtraight; as ſaid Iſaiah the prophet."
25 Now the meſſengers were of the Phariſees: And they aſked him, and ſaid unto him, "Why then doſt thou baptiſe; ſince thou art neither the Meſſiah, nor Elijah, nor a prophet?" John anſwered them, ſaying, "I baptiſe with water; but there is one hath ſtood † in the midſt of you, whom ye know not: This is he, that cometh after me, who is preferred before me; of whom I am not worthy to unlooſe the latchet ‡ of his ſhoes." Theſe things paſſed on the other ſide Jordan, at Bethabara, where John was baptiſing.

The next day John ſeeth JESUS coming towards him, and ſaith, "Behold the Lamb of God, which taketh

* Matt. iii. 11.

† Hath ſtood, or been among you for ſome time.

‡ Or, ſhoe-ſtrings.

taketh away the ſin of the world! This is he of whom I ſaid, After me there cometh a man, who is preferred before me, for he exiſted before me. And I did not know him; yet for this end I came baptiſing with water, that he might be made manifeſt to Iſrael." And John bare teſtimony, ſaying, "I ſaw the Spirit deſcending like a dove from heaven, and it abode upon him: and I did not know him; but he that ſent me to baptiſe with water, He ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending, and remaining upon him, this is he that baptiſeth with the Holy Spirit. And I ſaw, and have teſtified, that this is the Son of God."

Again on the next day John was ſtanding, and two of his diſciples. And looking ſtedfaſtly on JESUS, as he was walking, he ſaith, "Behold the Lamb of God!" And when the two diſciples heard him ſpeak, they followed JESUS. And JESUS turning back, and ſeeing them following 'him,' ſaith to them, "What do ye ſeek?" They ſay to him, "Rabbi (which being tranſlated is Maſter) where doſt thou dwell?" He ſaith unto them, "Come and ſee." They came * and ſaw where he dwelt, and continued with him that day; it being about the tenth hour. Andrew the brother of Simon Peter was one of the two, that heard John 'ſpeak of JESUS,' and followed him. He firſt findeth his own brother Simon, and telleth him, "We have found the Meſſiah;" (which being tranſlated, is the Chriſt.) And he brought him unto JESUS: And JESUS looking ſtedfaſtly upon him ſaid, "Thou art Simon the ſon of Jonas: thou ſhalt be called Cephas;" (which ſignifies a Rock.)

The next day JESUS determined to depart from thence to Galilee, and findeth Philip, and ſaith unto him, "Follow me." Now Philip was of Bethſaida, the city of Andrew and Peter. Philip findeth

* Or, came.

findeth Nathaniel, and ſaith unto him, "We have found him whom Moſes in the law, and the prophets have deſcribed, 'even' JESUS the ſon of Joſeph * from Nazareth." And Nathaniel ſaid unto him, "Can any good thing come out of Nazareth?" Philip ſaith unto him, "Come and ſee." JESUS ſaw Nathaniel coming towards him, and ſaith concerning him, "Behold one 'that is' truly an Iſraelite, in whom there is no deceit." Nathaniel ſaith to him, "Whence doſt thou know me?" JESUS replied, and ſaid unto him, "Before Philip called thee, I ſaw thee when thou waſt under the fig-tree." Nathaniel replied, and ſaith to him, "Rabbi, thou art the Son of God, thou art the king of Iſrael!" JESUS replied, and ſaid unto him, "Doſt thou believe, becauſe I told thee I ſaw thee under the fig-tree? Thou ſhalt ſee greater things than theſe." And he ſaith unto him, "Verily, verily, I ſay unto you, from this time ye ſhall ſee heaven opened, and the angels of God aſcending and deſcending 'to wait' upon the Son of Man."

CHAP. II. Now the third day † there was a marriage at Cana in Galilee; and the mother of JESUS was there. And JESUS and his diſciples were invited to the marriage. And when the wine fell ſhort, the mother of JESUS ſaith unto him, "They have no wine." JESUS ſaith to her, "Woman, what haſt thou to do with me? my time is not yet come." His mother ſays unto the ſervants, "Whatever he ſhall order you, do 'it.'" Now there were ſet there ſix water-pots ‡ of ſtone, according to the Jewiſh cuſtom of purifying, containing each of them two or three meaſures ‖. JESUS

* i. e. who cometh from, &c. † After Chriſt's coming into Galilee, and diſcourſing with Nathaniel. ‡ Or, jars. ‖ Probably, baths, each containing about

JESUS saith to them, "Fill those jars with water." And they filled them up to the very brim. And he saith unto them, "Now draw out, and carry 'it' to the president of the feast." And they carried 'it.' Now when the president of the feast had tasted the water that was made wine, and knew not whence it came, (though the servants that drew the water knew) the president of the feast calleth for the bridegroom, and saith unto him, "Every man first setteth out the good wine; and when they have drunk plentifully, then that which is worse; 'but' thou hast kept the good wine until now." This beginning of miracles JESUS wrought in Cana of Galilee, and manifested his glory; and his disciples believed on him.

After this, he, and his mother, and his brethren, and his disciples went down to Capernaum: And they continued there not many days. And the passover of the Jews drew near, and JESUS went up to Jerusalem. And he found in the temple those that sold oxen, and sheep, and doves, and the money-changers sitting. And having made a whip of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the money of the exchangers, and overturned the tables; and said to them that sold doves, "Take these things away from hence, 'and' make not my Father's house a house of traffic." And his disciples remembered that it was written, "The zeal of thine house hath "eaten me up*." The Jews therefore answered, and said unto him, "What sign dost thou shew us, seeing that thou dost these things?" JESUS answered, and said unto them, "Demolish

about 4½ gallons. The Jewish nicety in washing their hands, feet, vessels, &c. rendered so much water needful.
* Psal. lxix. 9.

this temple, and I will raiſe it up in three days."
20 The Jews then ſaid, "This temple hath been ſix and forty years building; and wilt thou raiſe it up in three days?" But he ſpake of the temple of his body. When therefore he was riſen from the dead, his diſciples remembered, that he had ſaid this to them; and they believed the ſcripture, and the word, which JESUS had ſpoken. And while he was at the paſſover in Jeruſalem, on the feaſt-day, many ſeeing the miracles which he wrought, believed in him. But JESUS did not truſt himſelf to them, becauſe he knew
25 'them' all, and had no need that any one ſhould teſtify * of man: for he knew what was in man.

✠ Now there was a man of the Phariſees, whoſe name was Nicodemus, a magiſtrate of the Jews: he came to JESUS by night, and ſaid unto him, "Rabbi, we know that thou art a teacher come from God: for none can do theſe miracles, which thou doſt, unleſs God be with him." JESUS anſwered, and ſaid unto him, "Verily, verily, I ſay unto thee, unleſs a man be born again, he cannot ſee the kingdom of God." Nicodemus ſaith unto him, "How can a man be born, when he is old? Can he enter a ſecond time into
5 his mother's womb, and be born?" JESUS anſwered, "Verily, verily, I ſay unto thee, unleſs a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is Spirit. Wonder not that I ſay unto thee, you muſt be born again. The wind bloweth where it will, and thou hearеſt the ſound thereof, yet thou canſt not tell, whence it cometh, and whither it goeth: So is every one that is born of the Spirit." Nicodemus anſwered,

* Or, tell him any thing of the character of any man.

ſwered, and ſaid unto him, "How can theſe things be?" JESUS anſwered, and ſaid unto him, 10 "Art thou a teacher of Iſrael, and doſt thou not know theſe things? Verily, verily, I ſay unto thee, We ſpeak what we know, and teſtify that which we have ſeen; and ye receive not our teſtimony. If I have told you earthly things, and ye believe not; how would you believe, if I tell you heavenly things? And no one hath aſcended up to heaven, unleſs he who is deſcended from heaven; 'even' the Son of Man, who is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs, ſo muſt the Son of Man be lifted up; that whoever believeth on him, may not periſh, 15 but have everlaſting life. God ſo loved the world, that he gave his only-begotten Son, that whoever believeth on him, may not periſh, but have everlaſting life. For God ſent not his Son into the world, to condemn the world; but that the world might be ſaved by him. He that believeth on him, ſhall not be condemned: but he that believeth not, is condemned already; becauſe he hath not believed in the name of the only-begotten Son of God. Now this is the condemnation, that light is come into the world, and men have loved darkneſs rather than light, becauſe their deeds were evil. For every one, 20 who doth evil, hateth the light, and cometh not to the light, leſt his actions ſhould be reproved. But he that practiſeth truth, cometh to the light, that his actions may be made manifeſt, that they are wrought in God."

After theſe things JESUS and his diſciples came into the land of Judea, and there he continued with them, and baptiſed. And John was alſo baptiſing at Enon, near Salim, becauſe a great quantity of water was there: and they * came, and were baptiſed. For John was not

* Sc. the people.

yet thrown into prison. And there was a dispute between 'some' of the disciples of John, and a certain Jew about purifying. And they came to John, and said unto him, "Rabbi, he that was with thee on the other side of Jordan, to whom thou gavest testimony, behold he baptiseth, and all come unto him." John replied, and said, "A man can receive nothing, unless it be given him from heaven. Ye yourselves bear witness to me, that I said, that I am not the Christ; but that I am sent before him. It is the bridegroom that hath the bride; but the friend of the bridegroom, who standeth and heareth him, rejoiceth with great joy, on account of the bridegroom's voice. Therefore this my joy is compleated. He must increase, but I 'must' decline. He that cometh from above, is above all: He that was of the earth, is of the earth *, and speaketh of the earth: He, who cometh from heaven, is above all. And what he hath seen and heard, that doth he testify; and no man receiveth his testimony. He who hath received his testimony, hath set his seal to it, that God is true. For he, whom God hath sent, speaketh the words of God: for God giveth not the Spirit to him by measure. The Father loveth the Son, and hath given all things into his hand. He who believeth on the Son, hath eternal life: but he that is disobedient to the Son, shall not see life, but the wrath of God abideth upon him."

When therefore the Lord knew, that the Pharisees had heard, that JESUS made and baptised more disciples than John; (though JESUS himself did not baptise, but 'his' disciples) he left Judea, and departed again into Galilee. Now he was

* He that was originally of the earth, being born like me in a natural way, is still of the earth, mean and imperfect.

was obliged to go through Samaria. He cometh 5
therefore to a city of Samaria, called Sichar *;
near that piece of ground, which Jacob gave to
Joseph his son. And there was Jacob's well.
Now JESUS being wearied with his journey, sate
down immediately by the well, 'and' it was
about the sixth hour. There cometh a woman
of Samaria to draw water. JESUS saith unto her,
"Give me 'some water' to drink." For his
disciples were gone to the city to buy food.
Then saith the woman of Samaria to him, "How
is it, that thou, who art a Jew, askest drink of
me, who am a woman of Samaria?" For the Jews
have no friendly intercourse with the Samaritans.
JESUS answered, and said unto her, "If thou 10
hadst known the gift of God, and who it is, that
saith unto thee, "Give me to drink;" thou
wouldst surely have asked him, and he would have
given thee living water." The woman saith to
him, "Sir, thou hast no bucket, and the well
is very deep: whence hast thou then this living
water? Art thou greater than our father Jacob,
who gave us this well, and drank of it himself,
with his children, and his cattle?" JESUS an-
swered, and said unto her, "Whoever drinketh
of this water, will thirst again. But he that
drinketh of the water, which I shall give him,
will never thirst; but the water which I shall
give him, will be in him a fountain of water,
springing up to everlasting life." The woman 15
saith unto him, "Sir, give me this water, that
I may not thirst, nor come hither to draw." JE-
SUS saith unto her, "Call thy husband, and
come hither." The woman answered, and said,
"I have no husband." JESUS saith to her,
"Thou hast well said, "I have no husband;"
for thou hast had five husbands, and he whom
thou hast now is not thy husband: this thou hast

* Anciently Sichem. Gen. xlviii. 28. Josh. xxiv. 32.

ſpoken truly." The woman ſaith to him, "Sir,
20 I perceive that thou art a prophet. Our fathers
worſhipped on this mountain; whereas ye ſay,
that at Jeruſalem is the place, where we ought
to worſhip." JESUS ſaith to her, "Woman, be-
lieve me, the hour is coming, when neither on
this mountain, nor at Jeruſalem ſhall ye worſhip
the Father. Ye worſhip ye know not what; we
know what we worſhip: For ſalvation is from
the Jews. Nevertheleſs the hour approacheth,
and now is, when the true worſhippers ſhall wor-
ſhip the Father in ſpirit, and in truth: for the
Father ſeeketh ſuch to worſhip him. God is a
ſpirit; and they that worſhip him, ought to wor-
25 ſhip in ſpirit and in truth." The woman ſaith
unto him, "I know that the Meſſiah, who is
called Chriſt, is coming, and when he is come,
will teach us all things." JESUS telleth her,
"I that am ſpeaking to thee, am 'He.'"

And upon this, his diſciples came, and won-
dered that he was talking with the woman: yet
none ſaid, "What doſt thou ſeek? or why doſt
thou talk with her?" Then the woman left her
water-pot, and went away to the city, and ſaith
to the men, "See a man, who hath told me all
30 that ever I did: Is not this the Meſſiah?" They
therefore went out of the city, and came to him.

In the mean time the diſciples intreated him,
ſaying, "Rabbi, eat." But he ſaid unto them,
"I have meat to eat, that ye know not of."
The diſciples therefore ſaid one to another,
"Hath any one brought him 'food' to eat?"
JESUS ſaith to them, "My food is to do the
will of him that ſent me, and to finiſh his work.
35 Do ye not ſay that there are yet four months and
harveſt cometh? Behold I ſay unto you, Lift up
your eyes, and ſurvey the fields; for they are al-
ready white unto the harveſt. And he that reap-
eth, receiveth wages, and gathereth in the fruit
unto

unto eternal life: ſo that both he that ſoweth, and he that reapeth, may rejoice together. For herein is that ſaying true, One ſoweth, and another reapeth. I ſent you to reap that on which you have not laboured: others have laboured, and ye are entered into their labour *." Now many of the Samaritans from that city believed on him, by reaſon of that ſaying of the woman, who teſtified, "He told me all that ever I did." When therefore the Samaritans were come to ſee him, they intreated him to tarry with them: and he continued there two days. And many more believed on account of his own diſcourſes, and ſaid to the woman, "Now we believe, not on account of what thou haſt ſpoken, for we ourſelves have heard him, and know that this is really the Chriſt, the Saviour of the world."

Now after two days, he departed thence †, and went into Galilee. For JESUS himſelf teſtified, that a prophet hath no honour in his own country. When therefore he came into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem, during the feaſt; (for they alſo came to the feaſt.)

JESUS therefore came again to Cana of Galilee, where he had made the water wine. And there was a certain nobleman, whoſe ſon was ill at Capernaum: 'who' when he heard that JESUS was come out of Judea into Galilee, went to him and intreated him, that he would come down, and cure his ſon; for he was juſt ready to die. JESUS ſaid therefore unto him, "Unleſs ye ſee ſigns and wonders, ye will not believe." The nobleman ſaith to him, "Sir, come down before my child die." JESUS ſaith to him, "Go thy way, thy ſon is recovered." And the man believed

* i. e. into the field on which their labour has been beſtowed. † S. from Sichar.

lieved the word that JESUS ſpoke unto him, and went away. Now as he was going down, his ſervants met him, and told 'him,' ſaying, "Thy ſon is recovered." Therefore he enquired of them the hour, when he began to mend. And they ſaid unto him, "Yeſterday, at the ſeventh hour, the fever left him." The father therefore knew, that 'it was' at the very hour, in which JESUS ſaid to him, "Thy ſon is recovered:" And he and his whole family believed. This is again the ſecond miracle, which JESUS performed, when he came out of Judea into Galilee.

✠ After this, there was a feaſt of the Jews; and JESUS went up to Jeruſalem. Now there is at Jeruſalem, near the ſheep-'market,' a pool, which is called in the Hebrew language, Bethesda, having five porticos. In theſe * were laid a great number of ſick perſons, blind, lame, withered, waiting for the moving of the water. For at a certain ſeaſon an angel deſcended into the pool, and ſtirred the water: the firſt therefore, that went in after the ſtirring of the water, was cured, whatever the diſtemper was that he was ſeized with. And a certain man was there, who had been thirty-eight years diſabled †. JESUS ſeeing him as he lay, and knowing that he had been now a long time 'in this condition,' ſaith to him, "Doſt thou deſire to be cured?" The diſabled man anſwered him, "Sir, I have no man to put me into the pool, when the water is ſtirred: and while I am coming, another deſcendeth before me." JESUS ſaith to him, "Ariſe, take up thy couch, and walk." And the man immediately became well, and took up his couch, and walked. Now on that day it was the ſabbath. The Jews therefore ſaid to him that was

* Porticos, or cloyſters. † By illneſs, which had taken away the uſe of his limbs.

was cured, " It is the ſabbath-day; it is not lawful for thee to carry a couch." He anſwered them, " He that made me well, even he ſaid to me, Take up thy couch, and walk." They aſked him then, " Who is the man, that ſaid unto thee, Take up thy couch, and walk?" Now he that was healed, did not know who it was; for as there was a croud of people in the place, JESUS had ſlipped away. Afterwards JESUS findeth him in the temple, and ſaid unto him, " Behold, thou art recovered, ſin no more, leſt ſomething worſe befal thee." The man went away, and told the Jews, that it was JESUS who had reſtored him to health. And the Jews proſecuted JESUS on this account, and endeavoured to put him to death, becauſe he had done theſe things on the ſabbath-day.

But JESUS anſwered them, " My Father worketh even till now; and I alſo work." For this 'reaſon' therefore the Jews endeavoured the more to put him to death, becauſe he had not only violated the ſabbath, but had alſo called God his own Father, ſo to make himſelf equal with God. JESUS therefore anſwered, and ſaid unto them, " Verily, verily, I ſay unto you, The Son can do nothing of himſelf, unleſs he ſee the Father doing it: For whatſoever things he doth, even theſe likewiſe doth the Son. For the Father loveth the Son, and ſheweth him all things, that he himſelf doth: and he will ſhew him greater works than theſe, that ye may wonder. For as the Father raiſeth up and animateth the dead, ſo alſo the Son animateth whom he will. For the Father judgeth no man, but hath given all judgment to the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father that ſent him. Verily, verily, I ſay unto you, He that heareth my words, and believeth in him that ſent

me, hath everlasting life, and shall not come into condemnation, but is passed from death to life.
25 Verily, verily, I say unto you, The season cometh, and is now, when the dead shall hear the voice of the Son of God; and they that hear it, shall live. For as the Father hath life in himself, so he has also given to the Son, that he should have life in himself. And he hath given him authority also to execute judgment, because he is the Son of Man. Wonder not at this, for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of
30 damnation. I can of myself do nothing: as I hear, I judge; and my judgment is just; because I seek not any will of my own, but the will of the Father, who sent me.

"If I bear witness of myself, my testimony is not 'to be admitted as' true: there is another, that beareth witness of me; and I know that the witness, which he beareth of me, is true. Ye sent unto John, and he bare testimony to the truth. I do not indeed receive testimony from man, nevertheless I say these things, that ye may
35 be saved. He was a burning and a shining light; and for a while ye were disposed greatly to rejoice in his light. But I have a testimony greater than 'that' of John; for the works, which the Father hath assigned me, that I might accomplish them; even these works, which I perform, bear testimony to me, that the Father hath sent me. And the Father, who hath sent me, hath himself borne witness to me; 'though' ye have never either heard his voice, or seen his form. And ye have not his word abiding in you: for ye do not believe him, whom he hath sent. Ye search the scripture, because ye apprehend that ye have eternal life in them: And these are 'the

very

very writings ' which bear teſtimony to me. And yet ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not. If another ſhould come in his own name, him you would receive. How can ye believe, while ye are receiving honour of each other, and ſeek not that honour, which cometh from God alone? Do not think, that I will accuſe you to the Father; that Moſes, in whom ye truſt, is your accuſer. For if ye had believed Moſes, ye would have believed me; for he wrote concerning me. But if ye do not believe his writings, how ſhall ye believe my words?"

After theſe things, JESUS went over the ſea of ✠ Galilee, which is the lake of Tiberias. And a great multitude followed him; becauſe they had ſeen his miracles, which he performed on them that were diſeaſed. And JESUS went up into a mountain, and there ſate with his diſciples. Now the paſſover, a feaſt of the Jews, was near. Then JESUS lifted up his eyes, and ſeeing a great multitude come to him, he ſaith to Philip, "Whence ſhall we buy bread, that they may eat?" (And this he ſaid to try him, for he himſelf knew what he was about to do.) Philip anſwered him, "Two hundred pennyworth * of bread is not ſufficient for them, that every one of them may take a little." One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, "There is a lad here, that hath five barley loaves, and two ſmall fiſhes: but what are they among ſo many?" And JESUS ſaid, "Make the men ſit down." Now there was much graſs in the place. The men therefore ſate down about

* As much as could be purchaſed for 200 denarii; about 6l. 5s.

five thouſand in number. Then JESUS took the loaves, and having given thanks, diſtributed them to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes, as much as they would. And when they were filled, he ſaith to his diſciples, "Gather up the broken pieces which remain, that nothing may be loſt." Wherefore they gathered them together, and filled twelve baſkets with the fragments of the five barley loaves, which remained over and above to them that had eaten. The men therefore ſeeing the miracle, which JESUS had wrought, ſaid, "This is certainly the prophet, who was to
15 come into the world." JESUS therefore knowing that they were ready to come, and ſeize him by force, in order to make him king, withdrew again to the mountain by himſelf alone.

And when the evening was come, his diſciples went down to the ſea-ſide; and having entered into a ſhip, they were going to the other ſide of the ſea towards Capernaum: And it was now dark, and JESUS was not come to them. And the ſea aroſe by reaſon of a violent wind, that blew. So when they had rowed about twenty-five or thirty furlongs *, they ſee JESUS walking on the ſea, and coming near the ſhip: and they
20 were afraid. But he ſaith to them, "It is I, be not afraid." Then they received him with pleaſure into the ſhip, and the ſhip was immediately at the land, to which they were going.

On the morrow, the multitude who continued on the other ſide of the ſea, as they ſaw there was no other veſſel there, but that one into which his diſciples entered, and that JESUS did not go with his diſciples into the veſſel, but that his diſciples went away alone (though there came other veſſels from Tiberias nigh to the place where they had eat bread, after the Lord had given thanks:)

The

* Little more than a league.

The multitude therefore, when they saw that neither JESUS, nor his disciples were there, went also themselves aboard the vessels, and came to Capernaum, seeking for JESUS. And when they 25
had found him on the other side of the sea, they said unto him, "Rabbi, when cameſt thou hither?" JESUS answered them, and said, "Verily, verily, I say unto you, ye seek me, not because ye have seen the miracles, but because ye have eaten of the loaves, and were filled. Labour not to procure the meat, which perisheth, but that meat which endureth to eternal life, which the Son of Man will give you: for him hath God the Father sealed *." They therefore said unto him, "What must we do, that we may so work the works of God?" JESUS replying said unto them, "This is the work of God, that ye believe on him, whom he hath sent." Then they 30
said to him, "What sign therefore sheweſt thou, that we may see 'it,' and believe thee? What doſt thou perform? Our fathers did eat manna in the wilderneſs; as it is written, "He gave "them bread from heaven to eat †." Then said JESUS to them, "Verily, verily, I say unto you, Moſes gave you not that bread from heaven ‡, but my Father giveth you the true bread from heaven. For that is the bread of God, which descendeth from heaven, and giveth life to the world." They therefore said to him, "Lord, give us evermore this bread." Then JESUS said 35
to them, "I am the bread of life: He that cometh to me, shall never hunger; and he that believeth in me, shall never thirſt. But I have told you, that ye have even seen me, and believe not 'in me.' All that the Father giveth me, will

* To seal, is a phraſe for authoriſing by proper credentials, or for marking out a perſon, for the ſervice of him whoſe ſeal or ſignet he bears. † Pſal. lxxviii. 24.
‡ Which deſerveth ſo honourable a name.

will come to me; and him that cometh to me, I will by no means caſt out: Becauſe I came down from heaven, not to do my own will, but the will of him that ſent me. And this is the will of the Father, who ſent me, that of all whom he hath given me, I ſhould loſe none, but ſhould raiſe him up at the laſt day. Even this is the will of him, that ſent me, that every one, who vieweth the Son with an attentive eye, and believeth on him, ſhould have eternal life: and I will raiſe him up at the laſt day."

Then the Jews, who were about him, murmured, becauſe he ſaid, "I am the bread, which came down from heaven." And they ſaid, "Is not this JESUS, the ſon of Joſeph, whoſe father and mother we have known? How therefore doth he ſay, that I came down from heaven?" JESUS therefore replied, and ſaid unto them, "Do not murmur among yourſelves. No man can come to me, unleſs the Father, who hath ſent me, draw him; and 'then' I will raiſe him up at the laſt day. It is written in the prophets, "And they ſhall be all taught by God *." Therefore every one, who hath heard and learned from the Father, cometh unto me. Not that any one hath ſeen the Father, except he who is from God: He hath ſeen the Father. Verily, verily, I ſay unto you, that he who believeth on me, hath everlaſting life. I am the bread of life. Your fathers did eat manna in the wilderneſs, and are dead. 'But' this is the bread, which cometh down from heaven, that any one may eat of it, and not die. I who came down from heaven, am the living bread: If any one eat of this bread, he ſhall live for ever: And the bread, which I will give, is my fleſh, which I will give for the life of the world."

The

* Iſa. liv. 13. Jer. xxxi. 34.

The Jews therefore contended with each other, saying, "How can this man give us 'his' flesh to eat." Then JESUS said to them, "Verily, verily, I say unto you, Unless ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat 55
indeed, and my blood is drink indeed. He who eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is the bread that came down from heaven: not as your fathers did eat manna, and are dead; 'but' he that eateth this bread, shall live for ever."

These things he spake in the synagogue, as he was teaching at Capernaum. Many therefore of 60
his disciples having heard 'it,' said, "This is a difficult discourse: who can hear * it?" But JESUS knowing in himself, that his disciples murmured about it, said unto them, "Doth this offend you? 'What' then if ye shall see the Son of Man ascending up where he was before? It is the Spirit quickeneth; the flesh profiteth nothing: the words which I speak unto you, are spirit, and are life. But there are some of you, who believe not." For JESUS knew from the beginning, who they were that believed not, and who it was that should betray him. And he 65
said, "For this reason I told you, that no man can come unto me, except it be given him of my Father." From this time many of his disciples went back, and walked no more with him. JESUS therefore said unto the twelve, "Will ye also go away?" Then Simon Peter answered him, "Lord, to whom should we go? Thou hast the words of eternal life. And we believe, and know that

* i. e. understand it.

that thou art the Meſſiah, the Son of the living God." JESUS anſwered them, "Have I not choſen you twelve? yet one of you is a devil." He ſpake concerning Judas Iſcariot, 'the ſon' of Simeon; for he had thoughts of betraying him *, though he was one of the twelve.

After theſe things JESUS walked in Galilee, for he would not walk in Judea, becauſe the Jews ſought to ſlay him. And a feaſt of the Jews was near, 'called' the feaſt of tabernacles. Therefore his brethren ſaid unto him, "Remove from hence, and go into Judea, that thy diſciples alſo may ſee the works, which thou performeſt: For no man will act any thing in ſecret, that is himſelf deſirous to be publicly known. If thou performeſt theſe things, manifeſt thyſelf to the world." For neither did his brethren believe in him. Then JESUS ſaid unto them, "My time is not yet come; but your time is always ready. The world cannot hate you †, but me it hateth, becauſe I bear my teſtimony concerning it, that its deeds are evil. Do ye go up to this feaſt. I do not 'yet' go up to this feaſt: for my time is not yet fully come." Now when he had ſaid theſe things unto them, he continued 'ſtill' in Galilee.

But when his brethren ‡ were gone up, then he alſo went up to the feaſt, not publicly, but as it were in ſecret. The Jews therefore ſought for him at the feaſt, and ſaid, "Where is he?" And there was a great murmuring among the people concerning him; for ſome ſaid, "Surely, he is a good man." But others ſaid, "Nay, but he ſeduceth the populace." Howbeit no one ſpoke with freedom concerning him, for fear of the Jews.

Now

* Even then.

† Becauſe ye act on principles of worldly wiſdom.

‡ Or, kindred.

Now in the midſt of the feaſt, JESUS went up into the temple, and taught. And the Jews were 15
amazed, ſaying, "How doth this man underſtand letters?" JESUS anſwered them, and ſaid, "My doctrine is not mine, but his that ſent me. If any one be determined to do his will, he ſhall underſtand whether my doctrine be of God, or whether I ſpeak it of myſelf. He that ſpeaketh of himſelf, is ſeeking his own glory. But he that ſeeketh the glory of him that ſent him, he is true, and there is no unrighteouſneſs in him. Hath not Moſes given you the law, and yet none of you obſerveth the law? Wherefore do ye go about to kill me?" The multitude anſwered, and 20
ſaid, "Thou art poſſeſſed. Who goeth about to kill thee?" JESUS anſwered, and ſaid unto them, "I have performed one work, and ye all wonder on account of it. Moſes gave you circumciſion; (not that it is of Moſes, but of the fathers;) and ye circumciſe a man on the ſabbath-day. If 'then' to prevent the violation of Moſes's law, a man receive circumciſion on the ſabbath; 'why' are ye incenſed againſt me, that I have cured a man intirely on the ſabbath? Judge not according to appearance, but judge righteous judgment."

Then ſome of the inhabitants of Jeruſalem ſaid, 25
"Is not this he, whom they ſeek to put to death? But behold he ſpeaketh openly, and they do not ſay any thing to him. Do the rulers indeed know, that this is really the Meſſiah *? But we know this man whence he is: whereas when the Meſſiah cometh, no man will know whence he is." Then JESUS, as he was teaching in the temple, cried out, and ſaid, "Do ye both know me, and know whence I am? Yet I am not come of myſelf, but he who ſent me is true, whom ye know not. But I know him, for

* Gr. Chriſt.

30 I am from him, and he hath ſent me." Then they ſought to ſeize him: yet no one laid hands on him, becauſe his hour was not yet come. And many of the people believed on him, and ſaid, "When the Meſſiah cometh, will he do greater miracles than theſe, which this 'JESUS' hath done?" The Phariſees heard that the people whiſpered ſuch things concerning him. And the Phariſees, and the chief-prieſts ſent officers to ſeize him. Then JESUS ſaid to them, "Yet a little while I am with you, and 'then' I go to him that ſent me. Ye ſhall ſeek me, and ſhall not find me: and where I am, ye cannot come."

35 The Jews therefore ſaid among themſelves, "Whither is he about to go, that we ſhall not find him? Will he go to the diſperſed among the Greeks, and teach the Greeks *? What 'ſort of' ſaying is this, which he hath ſpoken, "Ye ſhall ſeek me, and ſhall not find me, and where I am ye cannot come."

In the laſt day, that great 'day' of the feaſt, JESUS ſtood and proclaimed, ſaying, "If any man thirſt, let him come unto me, and drink. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water." Now this he ſpake of the Spirit, which they who believed on him, ſhould receive: For the Holy Spirit was not yet 'given,' becauſe JE-
40 SUS was not yet glorified. Then many of the people, when they heard this ſaying, ſaid, "Surely 'this' man is a prophet." Others ſaid, "This is the Meſſiah." But ſome ſaid, "Shall the Meſſiah come out of Galilee? Hath not the ſcripture ſaid, That the Meſſiah is to come from the ſeed of David, and from the town of Bethlehem, where David was 'born?" Thus there was a warm

* Will he go to the Jews diſperſed among the heathen Greeks, and teach the Greeks?

warm diſſention among the people on this account. And ſome of them would have ſeized him, but no man laid hands on him. Then the 45
officers came to the chief-prieſts and Phariſees; and they ſaid unto them, "Why have ye not brought him?" The officers replied, "No man ever ſpake, as this man doth." Then the Phariſees anſwered them, "Are ye alſo deceived? Have any of the rulers believed on him, or 'any' of the Phariſees? But this people, who know not the law are curſed *." Nicodemus, who came 50
to 'JESUS' by night, being one of them, ſaid to them, "Doth our law judge any man before it hear him, and know what he hath done?" They anſwered him, ſaying, "Art thou alſo of Galilee? Search and ſee, for no prophet is raiſed up from Galilee." And every one went to his own houſe.

JESUS went to the mount of Olives. But he ✠
returned to the temple early in the morning; and all the people came to him: and ſitting down, he inſtructed them. And the ſcribes and Phariſees brought to him a woman taken in adultery; and ſetting her in the midſt, they ſaid unto him, "Maſter, this woman was taken in the very act of adultery: now Moſes in the law hath 5
commanded us, that ſuch women ſhould be ſtoned: what therefore doſt thou ſay?" This they ſaid, tempting him, that they might have to accuſe him. But JESUS ſtooping down, wrote on the ground with his finger. But as they continued aſking him, he raiſed himſelf up, and ſaid to them, "Let him of you, that is without ſin, throw the firſt ſtone at her." And ſtooping down again, he wrote on the ground. But having heard 'his anſwer,' and being convicted in their con-

* This ignorant multitude are curſed with a judicial blindneſs, and infatuated.

conſciences, they went out one by one, beginning from the eldeſt, even to the laſt. And JESUS was left alone, and the woman ſtanding in the midſt. And JESUS raiſing himſelf up, and ſeeing none but the woman, ſaid to her, "Woman, where are thoſe thine accuſers? Hath no man condemned thee?" And ſhe ſaid, "No man, Lord." And JESUS ſaid unto her, "Neither do I condemn * thee: go thy way, ſin no more."

Then JESUS again ſpake unto them, ſaying, "I am the light of the world! he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life." The Phariſees therefore ſaid unto him, "Thou beareſt witneſs of thyſelf, thy teſtimony is not † true." JESUS anſwered, and ſaid unto them, "Though I bear witneſs of myſelf, 'yet' my teſtimony is true: For I know from whence I came, and whither I am going: But ye know not from whence I came, and whither I am going. Ye judge according to the fleſh, I judge no man. Yet if I judge, my ſentence is true: for I am not alone, but I and the Father that ſent me. And it is written in your law, that the teſtimony of two men is true. I am 'one,' who bear witneſs of myſelf; and the Father, who hath ſent me, beareth teſtimony to me." Then ſaid they unto him, "Who is thy Father?" JESUS anſwered, "Ye neither know me, nor my Father. If ye had known me, ye would alſo have known my Father." Theſe words ſpake JESUS, as he was teaching in the temple, in the treaſury: yet no man ſeized him, becauſe his hour was not yet come.

JESUS then ſaid to them again, "I am going away, and ye ſhall ſeek me, and ſhall die in your ſin.

* i. e. judicially condemn: paſs ſentence as the civil magiſtrate. JESUS came not to judge or to puniſh ſinners, but to ſave them. † To be admitted as true.

sin. Ye cannot come whither I am going." The Jews then said, "Will he kill himself, that he saith, "Ye cannot come whither I am going?" And he said to them, "Ye are from beneath: I am from above. Ye are of this world; I am not of this world. Therefore I said unto you, that ye shall die in your sins: for if ye believe not that I am 'He,' ye shall die in your sins." Then said they unto him, "Who art thou?" 25
And JESUS said to them, "Truly because I am speaking to you, I have many things to say, and judge concerning you. But he who sent me, is true; and I speak to the world those things, which I have heard from him." Yet they did not understand that he spake to them of the Father. JESUS therefore said to them, "When ye shall have lifted up the Son of Man, ye shall then know, that I am 'he,' and 'that' I do nothing of myself, but speak these things according as my Father hath instructed me. And he that sent me, is with me: The Father hath not left me alone, for I always do the things, which are pleasing to him."

As he was speaking these words, many believed 30
in him.

Then JESUS said to those Jews, who believed in him, "If ye continue in my word, 'then' ye are my disciples indeed. And ye shall know the truth, and the truth shall make you free." They answered him, "We are the seed of Abraham, and have never been in slavery to any man: how dost thou say, "Ye shall be made free?" JESUS answered them, "Verily, verily, I say unto you, that every one who practiseth sin, is the slave of sin. Now the servant doth not always 35
abide in the family, but the son abideth 'there' always: if therefore the Son make you free, ye will be free indeed. I know that ye are the posterity of Abraham; but ye seek to kill me, be-

cause

cauſe my word hath no place in you. I ſpeak that which I have ſeen with my Father; and ye do that which ye have ſeen with your father." They replied, and ſaid to him, "Abraham is our father." JESUS ſaid to them, "If ye were the children of Abraham, ye would do the works of Abraham. But now ye ſeek to ſlay me, a man who hath told you the truth, which I have heard from God: Abraham did not this. Ye do the works of your father." Then ſaid they unto him, "We are not born of fornication, we have one father, 'which is' God." JESUS ſaid to them, "If God were your father, ye would love me: I proceeded, and do come from God: For I came not of myſelf, but he hath ſent me. Why do you not underſtand my language? 'Is it' becauſe ye cannot hear my word? Ye are of your father the devil; and the luſts of your father ye will do. He was a murderer from the beginning, and continued not in the truth, becauſe there is not truth in him. When he ſpeaketh a lye, he ſpeaketh of his own; for he is a liar, and the father of it. But becauſe I ſpeak the truth, ye do not believe me. Which of you convinceth me of ſin *? But I ſpeak the truth, why do ye not believe me? He that is of God, heareth the words of God: therefore ye do not hear, becauſe ye are not of God."

The Jews anſwered therefore, and ſaid unto him, "Do we not well ſay, that thou art a Samaritan, and art poſſeſſed by a demon?" JESUS anſwered, "I am not a demoniac; but I honour my Father, and ye diſhonour me. But I ſeek not my own glory: there is one, that ſeeketh, and judgeth. Verily, verily, I ſay unto you, if any one keep my word, he ſhall never ſee death." Then the Jews ſaid to him, "Now we know that thou haſt a demon. Abraham is dead, and the

* Or, error?

the prophets; yet thou ſayeſt, If any one keep my word, he ſhall never taſte of death. Art thou greater than our father Abraham, who is dead, and the prophets 'who' are dead? Whom doſt thou pretend thyſelf to be?" JESUS replied, "If I glorify myſelf, my glory is nothing: 'But' it is my Father that glorifieth me, of whom ye ſay that he is your God: yet ye have not known 55
him, but I know him: and if I ſhould ſay that I know him not, I ſhould be a liar, like you: But I know him, and keep his word. Your father Abraham was tranſported with a deſire, that he might ſee my day; and he ſaw 'it,' and rejoiced." Then the Jews ſaid unto him, "Thou art not yet fifty years old, and haſt thou ſeen Abraham?" JESUS ſaid unto them, "Verily, verily, I ſay unto you, "Before Abraham was born, I am." Then they took up ſtones, that they might caſt them at him: But JESUS concealed himſelf, and went out of the temple, going through the midſt of them, and ſo paſſed on.

And as he was paſſing along, he ſaw a man ✠
who had been blind from his birth. And his diſciples aſked him, ſaying, "Rabbi, who ſinned, this man, or his parents, that he was born blind?" JESUS anſwered, "It is not becauſe either this man, or his parents have ſinned; but that the works of God might be manifeſted in him. I muſt perform the works of him that ſent me, while it is day: the night is coming, in which no man can work. So long as I am in the 5
world, I am the light of the world." When he had ſpoken thus, he ſpit on the ground, and made clay with the ſpittle, and anointed the eyes of the blind man with the clay, and ſaid to him, "Waſh at the pool of Siloam," (which being interpreted, ſignifieth Sent.) He therefore went away, and waſhed, and came ſeeing.

The

The neighbours therefore, and they who had ſeen him before, that he was blind, ſaid, "Is not this he, that ſat, and aſked 'charity?" Some ſaid, "It is he." Others, "It is like him." 10 'But' he ſaid, "I am the man." They therefore ſaid to him, "How were thine eyes opened?" He replied, "A man, called JESUS, made clay, and having anointed mine eyes, ſaid to me, "Go to the pool of Siloam, and waſh." And I went, and waſhed, and received my ſight." Then ſaid they to him, "Where is he?" He ſaid, "I do not know."

They brought him, who had formerly been blind, to the Phariſees. Now it was the ſabbath-day, when JESUS made the clay, and opened his 15 eyes. The Phariſees therefore aſked him again, how he received his ſight. And he ſaid to them, "He put clay upon mine eyes, and I waſhed, and do ſee." Then ſaid ſome of the Phariſees, "This man is not of God, becauſe he obſerveth not the ſabbath-day." Others ſaid, "How can a man, that is a ſinner, do ſuch miracles?" And there was a diviſion among them. They ſaid again to the blind man, "What ſayeſt thou concerning him, ſince he hath opened thine eyes?" And he ſaid, "He is a prophet." The Jews therefore would not believe concerning him, that he had been blind and had received ſight, till they had called the parents of the man who had received his ſight. And they aſked them, ſaying, "Is this your ſon, of whom ye ſay that he was born blind? how then doth he now ſee?" 20 His parents anſwered them, and ſaid, "We know that this is our ſon, and that he was born blind: But how he now ſeeth, we know not; nor who hath opened his eyes, we know not: he is of age, aſk him, he will ſpeak concerning himſelf." Theſe things his parents ſaid, becauſe they were afraid of the Jews: For the Jews had

already agreed, that if any one ſhould confeſs him to be Chriſt, he ſhould be caſt out of the ſynagogue. Therefore his parents ſaid, "He is of age, aſk him."

They therefore called a ſecond time for the man, who had been blind, and ſaid to him, "Give glory to God: we know that this man is a ſinner." Then anſwered he, and ſaid, "If he be a ſinner, I know not: one thing I know, that whereas I was blind, I now ſee." But they again ſaid to him, "What did he unto thee? how did he open thine eyes?" He anſwered them, "I have told you already, and ye have not regarded: why would ye hear it again? would ye alſo become his diſciples?" Then they reviled him, and ſaid, "Thou art this fellow's diſciple; but we are the diſciples of Moſes. We know that God ſpake to Moſes; but as for this man, we know not from whence he is." The man replied, and ſaid unto them, "Why; in this reſpect it is ſtrange, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not ſinners: but if any man be devout, and do his will, him he heareth. From the beginning of the world it was never heard, that any man opened the eyes of one who was born blind. If this man were not of God, he could do nothing." They anſwered, and ſaid to him, "Thou waſt entirely born in ſins, and doſt thou teach us?" And they caſt him out *.

JESUS heard that they had caſt him out, and finding him, he ſaid to him, "Doſt thou believe on the Son of God?" He anſwered, and ſaid, "Sir, who is he, that I may believe on him?" Then JESUS ſaid to him, "Thou haſt both ſeen him, and he that talketh with thee, is that very

* Expelled him the ſynagogue, and excommunicated him.

perſon." And he ſaid, "Lord, I believe." And he worſhipped him. And JESUS ſaid, "I am come into this world for judgment: that they who ſee not, might ſee; and that they who ſee, may be made blind." And 'ſome' of the Phariſees, who were with him, heard theſe things, and ſaid to him, "Are we alſo blind?" JESUS ſaid to them, "If ye were blind, ye would not have ſin: but now ye ſay, "Surely we ſee:" therefore your ſin abideth."

"Verily, verily, I ſay unto you, He who entereth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief, and a robber. But he that cometh in at the door, is the ſhepherd of the ſheep. To him the door-keeper openeth, and the ſheep hear his voice, and he calleth his own by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice. But a ſtranger they will not follow, but will flee from him, becauſe they do not know the voice of ſtrangers." This parable JESUS ſpake unto them, but they did not underſtand what it was, that he ſaid to them.

Then JESUS ſaid to them again, "Verily, verily, I ſay unto you, I am the door of the ſheep. All that ever came before me, are thieves and robbers: but the ſheep have not heard them. I am the door: if any one enter in by me, he ſhall be ſafe, and ſhall go in and out, and find paſture. The thief only cometh, that he may ſteal, and kill, and deſtroy. I am come that they may have life, and that they may have it more abundantly. I am the good ſhepherd: the good ſhepherd layeth down his life for the ſheep. The hireling indeed, who is not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming,

coming, and leaveth the ſheep, and fleeth away; and the wolf ſeizeth them, and diſperſeth the ſheep. Now the hireling fleeth becauſe he is a hireling, and is not concerned about the ſheep. I am the good ſhepherd, and I know my 'ſheep,' and am known by mine. Even as the Father knoweth me, and I know the Father; and I lay down my life for the ſheep. And I have other ſheep, which are not of this fold; them alſo muſt I bring; and they will hear my voice; and there ſhall be one ſheep-fold, 'and' one ſhepherd. For this reaſon doth the Father love me; becauſe I lay down my life, that I may take it again. No one taketh it from me, but I lay it down of myſelf. I have power to lay it down, and I have power to reſume it. This commandment I have received of my Father." There was a diviſion therefore again among the Jews on account of theſe words. And many of them ſaid, "He hath a demon, and is diſtracted: why do ye hear him?" Others ſaid, "Theſe are not the words of a demoniac: Could a demon open the eyes of the blind?"

Now it was the feaſt of Dedication at Jeruſalem, and it was winter. And JESUS was walking in the temple in Solomon's porch. Then the Jews ſurrounded him, and ſaid unto him, "How long doſt thou hold us in ſuſpenſe? If thou art the Meſſiah, tell us plainly." JESUS anſwered them, "I have told you, yet ye believe not: the works, which I do in my Father's name, they bear witneſs of me. But ye do not believe, becauſe ye are not of my ſheep. As I ſaid unto you, my ſheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they ſhall never periſh, neither ſhall any pluck them out of my hand. My Father who gave 'them' to me, is

greater than all: and none is able to pluck
30 'them' out of my Father's hand. I and the
Father are one." Then the Jews took up ſtones
again to ſtone him. JESUS anſwered them, "I
have ſhewed you many good works from my Fa-
ther; for which of theſe works do ye ſtone me?"
The Jews replying, ſaid unto him, "We do not
ſtone thee for a good work; but for blaſphemy:
even becauſe thou being a man, makeſt thyſelf
God." JESUS anſwered them, "Is it not writ-
35 ten in your law, "I ſaid ye are gods *:" If he
called them gods, to whom the word of God
came, and the ſcripture cannot be broken; do
ye ſay concerning him, whom the Father hath
ſanctified, and ſent into the world, "Thou blaſ-
phemeſt;" becauſe I ſaid, "I am the Son of
God." If I do not the works of my Father, be-
lieve me not: but if I do, though ye believe not
me, believe the works; that ye may know, and
believe, that the Father 'is' in me, and I in
him." Then they ſought again to ſeize him:
40 But he eſcaped out of their hand, and went again
beyond Jordan, to the place where John was at
firſt baptiſing; and there he abode. And many
came to him, and ſaid, "John indeed did no
miracle: but all things which John ſaid of this
man, were true." And many believed on him
there.

✠ Now there was one Lazarus of Bethany, the
town of Mary and Martha her Siſter, who was
ſick. It was 'that' Mary, who anointed the
Lord with ointment, and wiped his feet with her
hair, whoſe brother Lazarus was ſick. The ſiſ-
ters therefore ſent to him, and ſaid, "Lord, be-
hold he whom thou loveſt, is ill." But when
JESUS heard 'it,' he ſaid, "This ſickneſs is not
unto death, but for the glory of God; that the
Son

* Pſal. lxxxii. 6.

Son of God may be glorified by it." Now JESUS loved Martha, and her ſiſter, and Lazarus. When therefore he had heard that he was ſick, he then abode two days in the place where he was. Then, after that, he ſaith to his diſciples, "Let us go again to Judea." The diſciples ſay unto him, "Rabbi, but 'even' now the Jews ſought to ſtone thee, and doſt thou go thither again?" JESUS anſwered, "Are there not twelve hours in the day? If any man walk in the day, he doth not ſtumble, becauſe he ſeeth the light of this world. But if any man walk in the night, he ſtumbleth becauſe there is no light in him." Theſe things he ſaid; and after this, he ſaith to them, "Our friend Lazarus is fallen aſleep; but I am going, that I may awake him." His diſciples therefore ſaid, "Lord, if he ſleepeth, he will recover." But JESUS ſpake concerning his death; but they thought that he had ſpoken of taking reſt in ſleep. Then JESUS therefore ſaid to them plainly, "Lazarus is dead. And I am glad on your account, that I was not there; that ye may believe: But let us go to him." Then Thomas, who was called Didymus, ſaid to his fellow diſciples, "Let us alſo go, that we may die with him."

Then JESUS when he came, found that he had been now four days in the tomb. (Now Bethany was near to Jeruſalem, about fifteen furlongs * off.) And many of the Jews came to Martha and Mary, that they might comfort them concerning their brother. Martha therefore, as ſoon as ſhe heard that JESUS was coming, went out to meet him: But Mary 'ſtill' ſate in the houſe. Then Martha ſaith unto JESUS, "Lord, if thou hadſt been here, my brother had not died. But even now, I know that whatſoever thou ſhalt aſk of God, God will give 'it' thee." JESUS ſaith to her,

* Somewhat leſs than two miles.

her, "Thy brother shall rise again." Martha
saith to him, "I know that he shall rise again
25 in the resurrection at the last day." JESUS said
unto her, "I am the resurrection, and the life:
he that believeth in me, though he be dead, shall
live; and every one that is living, and believeth
in me, shall never die. Dost thou believe this?"
She saith to him, "Yes, Lord, I believe that
thou art the Messiah, the Son of God, who was
to come into the world." And having said these
'words,' she went away, and called her sister
Mary privately, saying, "The master is hard
by, and calleth for thee." As soon as she heard
'it,' she immediately arose and came to him.
30 Now JESUS was not yet entered into the village,
but continued in the place, where Martha met
him. The Jews then, who were with her in the
house to comfort her, seeing that Mary arose up
hastily and went out, followed her, saying,
"Surely she is going to the sepulchre, that she
may weep there." Then Mary, when she came
where JESUS was, and saw him, fell down at his
feet, saying to him, "Lord, if thou hadst been
here, my brother had not died." JESUS there-
fore, when he saw her weeping, and the Jews
weeping that came with her, groaned in spirit,
and afflicted himself: And he said, "Where
have ye laid him?" They say unto him, "Lord,
35 come and see." JESUS wept. The Jews there-
fore said, "Behold, how he loved him." But
some of them said, "Could not this man, who
opened the eyes of the blind, have caused that
this man also should not have died?" JESUS there-
fore groaning again within himself, cometh to the
sepulchre. It was a cave, and a stone was laid
upon it. JESUS saith, "Remove the stone."
The sister of the deceased saith to him, "Lord,
he now smelleth, for he hath been 'here' four
40 days." JESUS saith to her, "Did I not say unto
thee,

thee, that if thou wouldeſt believe, thou ſhouldeſt ſee the glory of God?" Then they took away the ſtone, from where the deceaſed lay. And JESUS lifted up his eyes, and ſaid, "Father, I thank thee that thou haſt heard me. And I knew, that thou always heareſt me; but I ſpeak 'thus' becauſe of the multitude that is ſtanding by, that they may believe that thou haſt ſent me." And having ſaid theſe words, he cried with a loud voice, "Lazarus, come forth." And he that was dead, came forth bound about 'his' feet and hands with grave-clothes; and his face was bound about with a napkin. JESUS ſaith to them, "Unbind him, and let him go." Many of the 45
Jews therefore, who had come to Mary, and beheld what JESUS did, believed on him. But ſome of them went away to the Phariſees, and told them what JESUS had done.

The chief-prieſts therefore, and the Phariſees convened the Sanhedrim *, and ſaid, "What are we doing, for this man doth many miracles? If we ſuffer him 'to go on' thus, all will believe on him; and the Romans will come, and take away both our place and nation." And one of them, 'even' Caiaphas, who was high-prieſt, ſaid to them, "Ye know nothing at all, nor do 50
ye conſider, that it is better for us, that one man ſhould die for the people, than that the whole nation ſhould periſh." Now this he ſpake, not of himſelf, but being high-prieſt that year, he propheſied that JESUS ſhould ſhortly die for the nation: and not for the nation alone, but that he alſo might gather together into one the children of God, that are diſperſed abroad. From that day therefore they united their counſels, that they might ſlay him. For this reaſon JESUS walked no more openly among the Jews, but went away from thence into the country near the wilderneſs,

* Or, Jewiſh council.

to a city called Ephraim, and there he continued
55 with his disciples. And the Jewish passover drew near, and many went up from the country to Jerusalem before the passover, that they might purify themselves. Then they sought for JESUS, and said one to another, as they stood in the temple, "What think ye? that he will not come to the feast?" But both the chief-priest and the Pharisees had given command, that if any one knew where he was, he should declare 'it;' that they might apprehend him.

✠ Then JESUS came, six days before the passover, to Bethany, where Lazarus was, who had been dead, 'and' whom he raised from the dead. There they made a supper for him, and Martha waited at table: but Lazarus was one of them that sate at table with him. Then Mary took an alabaster pot, 'containing' a pound of unadulterated ointment of spikenard, 'which was' exceeding valuable; and having broke the vessel, she poured it on his head, and anointed the feet of JESUS, and wiped his feet with her hair: and the house was filled with the odour of the ointment. One of his disciples therefore, 'even' Judas Iscariot, the son of Simon, who was about
5 to betray him, said, "Why was not this ointment sold for three hundred pence *, and given to the poor?" Now this he said, not because he regarded the poor, but because he was a thief, and kept the bag, and carried what was put in it. Then JESUS said, "Let her alone, she hath reserved this for the day of my burial. For the poor ye have always with you: but me ye have not always."

A great multitude of the Jews therefore knew that he was there: and they came, not only on account of JESUS, but also that they might see Lazarus,

* Roman denarii; amounting to 9l. 7s. 6d.

Lazarus, whom he had raiſed from the dead. But the chief-prieſts conſulted how they might also kill Lazarus: For many of the Jews went away on his account, and believed on JESUS.

On the next day, a great multitude, who were come to the feaſt, having heard that JESUS was coming to Jeruſalem, took branches of palm-trees, and went forth to meet him, and cried, "Hoſannah *! bleſſed 'be' the king of Iſrael, who cometh in the name of the Lord †!" And JESUS having found a young aſs, ſat on 'it:' As it is written ‡, "Fear not, daughter of Sion, "behold thy king cometh, ſitting on the foal of "an aſs." Now his diſciples did not underſtand theſe things at firſt: But when JESUS was glorified, then they remembered that theſe things were written concerning him; and 'that' they had done theſe things to him. Now the people, who were with him when he called Lazarus out of the grave, and raiſed him from the dead, teſtified it. 'And' for this cauſe the people alſo met him, becauſe they heard that he had done this miracle. The Phariſees then ſaid to each other, "Perceive ye not, that ye gain no advantage? Behold, the world is gone after him."

Now among thoſe, that came up to worſhip at the feaſt, there were ſome Greeks ||. Theſe therefore came to Philip, who was of Bethſaida of Galilee, and aſked him, ſaying, "Sir, we deſire to ſee JESUS." Philip cometh, and telleth Andrew; and then Andrew and Philip told JESUS. And JESUS anſwered them, ſaying, "The hour is come, that the Son of Man muſt be glorified. Verily, verily, I ſay unto you, Unleſs a grain of wheat fall to the ground, and die, it remaineth alone: but if it die, it bringeth forth much

* i. e. Save, we beſeech thee. † Or, Bleſſed in the name of the Lord, 'be,' &c. ‡ Zech. ix. 9. || Proſelytes, who had forſaken their idolatry and been circumciſed.

much fruit. He who loveth his life, ſhall loſe it: but he that hateth his life in this world, ſhall preſerve it to everlaſting life. If any man ſerve me, let him follow me; and where I am, there ſhall alſo my ſervant be: And if any man ſerve me, him will 'my' Father honour.

"Now is my ſoul troubled: and what ſhall I ſay, "Father, ſave me from this hour!" Yet for this cauſe I came to this hour. Father, glorify thine own name!" Then there came a voice from heaven, 'which ſaid,' "I have both glorified 'it,' and I will glorify 'it' again." The multitude therefore who ſtood by, and heard 'it,' ſaid that it thundered; others ſaid, "An angel ſpake to him." JESUS anſwered, and ſaid, "This voice came not for my ſake, but for yours. Now is the judgment of this world. Now ſhall the ruler of this world be caſt out. And when I am lifted up from the earth, I ſhall draw all men to me." Now this he ſpake ſignifying by what death he ſhould die. The multitude anſwered him, "We have heard out of the law, that the Meſſiah * abideth for ever; and how doſt thou ſay, the Son of Man muſt be lifted up? Who is this Son of Man?" Then JESUS ſaid to them, "Yet a little while is the light with you; walk while ye have the light, that darkneſs may not overtake you. He that walketh in darkneſs, knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." Theſe things JESUS ſpake: and left them, and departed, concealing himſelf from them.

Now though he had done ſo many miracles before them, they did not believe on him. So that the ſaying of Iſaiah the prophet † was fulfilled, which he ſpake, "Lord, who hath believed our "report? and to whom hath the arm of the Lord "been

* Gr. Chriſt. † Iſa. liii. 1.

" been revealed?" For this reaſon they were incapable of believing, becauſe, as Iſaiah ſaith elſewhere *, " He hath blinded their eyes, and " hardened their hearts; leſt they ſhould ſee with " their eyes, and underſtand with their hearts, " and be converted, and I ſhould heal them." Theſe things Iſaiah ſpake, when he ſaw his glory, and ſpake of him. Nevertheleſs there were many even of the rulers who believed on him, but they did not confeſs 'him' on account of the Phariſees, leſt they ſhould be expelled † the ſynagogue. For they loved the praiſe of men, more than the praiſe of God.

And JESUS cried ſaying, " He that believeth in me, believeth not in me, but in him that ſent me. And he that ſeeth me, doth ſee him that ſent me. I am come a light into the world, that every one who believeth in me, might not abide in darkneſs. And if any one hear my words, and will not believe, I do not condemn him: for I am not come to condemn the world, but to ſave the world. He that rejecteth me, and doth not receive my words, hath one that judgeth him: The word that I have ſpoken, 'even' that ſhall judge him in the laſt day. For I have not ſpoken of myſelf, but the Father who ſent me, he gave me a commandment, what I ſhould ſay, and what I ſhall ſpeak. And I know that his commandment is eternal life: therefore whatever I ſay, I ſpeak juſt as the Father has given it me in charge.

Now before the feaſt of the paſſover, as JESUS knew that his hour was come, when he ſhould depart from this world to the Father; having loved his own that were in the world, he loved them to the end. And ſupper being come; (the devil having already put it into the heart of Judas

* Iſa. vi. 10. † Or, caſt out. D.

Iſcariot, 'the ſon' of Simon, to betray him;) though JESUS knew that the Father had given all things into his hands; and that as he came forth from God, he was returning to God: He riſeth from ſupper, and layeth aſide his garments, and taking a towel, tied it round him; and then pouring water into an ewer, he began to waſh the feet of 'his' diſciples, and to wipe 'them' with the linen cloth, with which he was girded. Then he cometh to Simon Peter: and 'Peter' ſaith to him, "Lord, doſt thou waſh my feet?" JESUS anſwered and ſaid to him, "Thou knoweſt not now, what I am doing; but thou ſhalt know hereafter." Peter ſaid to him, "Thou ſhalt never waſh my feet." JESUS anſwered him, "If I do not waſh thee, thou haſt no portion with me." Simon Peter ſaith to him, "Lord, not my feet only, but alſo my hands and my head." JESUS ſaith to him, "He that hath been bathing, needs only to waſh his feet, and is entirely clean: and ye are clean, but not all." For he knew who would betray him; therefore he ſaid, Ye are not all clean. When therefore he had waſhed their feet, and had taken his garments, he ſate down again, and ſaid to them, "Do ye know what I have been doing to you? Ye call me Teacher and Lord: and ye ſay well; for 'ſo' I am. If therefore I 'your' Lord and Teacher have waſhed your feet, ye alſo ought to waſh one another's feet. For I have given you an example, that as I have done to you, ye alſo ſhould do. Verily, verily, I ſay unto you, The ſervant is not greater than his Lord, nor the meſſenger greater than he that ſent him. If ye know theſe things, ye are happy, if ye practiſe them. I ſpeak not of you all; I know whom I have choſen; but that the ſcripture may be fulfilled, "He that eateth bread with me, hath lift up "his

" his heel againſt me *." I tell you now, before it cometh to paſs, that when it doth come ye may believe that I am 'He.' I moſt aſſuredly ſay unto you, Whoever entertaineth any of my meſſengers, entertaineth me; and whoever entertaineth me, entertaineth him that ſent me."

When JESUS had thus ſaid, he was troubled in ſpirit, and teſtified, and ſaid, " Verily, verily, I ſay unto you, that one of you will betray me." Then the diſciples looked on each other, doubting of whom he ſpake. Now one of his diſciples, whom JESUS loved, was leaning on the boſom of JESUS. Simon Peter therefore beckoned to him, that he ſhould aſk, who it might be, of whom he ſpake. He then, reclining † on the breaſt of JESUS, ſaid to him, " Lord, who is it?" JESUS anſwered, " It is he to whom I ſhall give the ſop, when I have dipped it." And when he had dipped the ſop, he gave it to Judas Iſcariot, the ſon of Simon. And after the ſop Satan entered into him. Then JESUS ſaid to him, " What thou doeſt, do quickly." But no man at the table knew for what purpoſe he ſpake this to him. For ſome 'of them' thought, becauſe Judas had the purſe, that JESUS had ſaid to him, " Buy thoſe things, which we ſhall need for the feaſt;" or that he ſhould give ſomething to the poor. He therefore, having received the ſop, immediately went out: and it was night.

When therefore he was gone out, JESUS ſaid, " Now is the Son of Man glorified, and God is glorified in him! If God be glorified in him, God will alſo glorify him in himſelf; and will preſently glorify him. Little children, yet a little while I am with you: Ye ſhall ſeek me, and, as I ſaid to the Jews, whither I go, ye cannot

* Pſal. xli. 9. † The ancient poſture of eating, was reclining on couches: ſo that a perſon's head reclined in the boſom of him, who was next behind him.

not come; so I now say to you. I give you a new commandment, that ye love one another; even as I have loved you, that ye also love one
35 another. By this shall all men know that ye are my disciples, if ye have love for each other." Simon Peter said to him, "Lord, whither art thou going?" JESUS answered him, "Whither I am going, thou canst not follow me now; but thou shalt follow me afterwards." Peter said to him, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." JESUS answered him, "Wilt thou lay down thy life for my sake? I most assuredly say unto thee, The cock shall not crow until thou hast denied me thrice."

✣ "Let not your heart be troubled. Believe in God, believe also in me. In my Father's house are many mansions; and if not, I would have told you. I am going to prepare a place for you. And if I go, and prepare a place for you, I will come again, and receive you to myself; that ye also may be where I am. And ye know whither
51 I am going; and ye know the way." Thomas saith to him, "Lord, we know not whither thou art going, and how can we know the way?" JESUS saith to him, "I am the way, and the truth, and the life: no man cometh to the Father, but by me. If ye had known me, ye would have known my Father also: and from henceforth ye know him, and have seen him." Philip saith to him, "Lord, shew us the Father, and it is enough for us." JESUS saith to him, "Have I been with you so long a time, and hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how
10 'then' dost thou say, Shew us the Father? Dost thou not believe that I 'am' in the Father, and the Father is in me? The words which I speak to you, I speak not of myself, but the Father,

who

who dwelleth in me, he performeth the works. Believe me that I 'am' in the Father, and the Father is in me: or at leaſt, believe me on account of thoſe works. Verily, verily, I ſay unto you, He that believeth in me, the works which I perform, he ſhall perform alſo: yea, greater than theſe ſhall he perform, becauſe I go to my Father. And whatſoever ye ſhall aſk in my name, I will do it, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my name, I will do 'it.'

"If ye love me, keep my commandments. 15
And I will aſk the Father, and he will give you another Comforter, that he may abide with you for ever: 'Even' the Spirit of truth, whom the world cannot receive, becauſe it neither ſeeth him, nor knoweth him: But you know him, for he dwelleth with you, and ſhall be in you. I will not leave you orphans; I will come to you. Yet a little while, and the world ſeeth me no more; but you ſee me: Becauſe I live, ye alſo ſhall live. In that day ye ſhall know that I 'am' 20
in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: And he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him." Judas (not Iſcariot) ſaith to him, "Lord, how is it that thou wilt manifeſt thyſelf to us, and not to the world?" JESUS anſwered, and ſaid to him, "If any man love me, he will obſerve my word, and my Father will love him; and we will come to him, and will make 'our' abode with him. He that doth not love me, doth not obſerve my words: and the word which ye hear, is not mine, but 'the word' of the Father that ſent me.

"Theſe things I have ſpoken to you, while 25
I continued with you. But the Comforter,

'even'

'even' the Holy Spirit, whom the Father will ſend in my name, he ſhall teach you all things, and remind you of all things, which I have ſaid to you. Peace I leave with you, my peace I give unto you; not as the world giveth, I give it unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid to you, I go away, and come 'again' to you. If ye loved me, ye would rejoice, becauſe I ſaid, I go to the Father: for my Father is greater than me. And now I have told you before it cometh to paſs, that when it doth come to paſs, ye may believe.

30 "I ſhall not hereafter diſcourſe much with you; for the prince of this world is coming: nevertheleſs he hath nothing in me. But that the world may know, that I love the Father; and even as the Father hath commanded me, ſo I do. Ariſe, let us go hence.

✠ "I am the true vine, and my Father is the huſbandman. Every branch in me, which beareth no fruit, he taketh away: and every 'branch' which bringeth forth fruit, he purgeth, that it may bring forth more fruit. Now ye are clean, by means of the word which I have ſpoken to you. Continue in me, and I in you. As the branch cannot bear fruit of itſelf, unleſs it continue in the vine; ſo neither can ye, unleſs ye

5 continue in me. I am the vine, ye 'are' the branches: He that abideth in me, and I in him, he bringeth forth much fruit: for ſeparate from me ye can do nothing. If any one doth not abide in me, he is caſt out as a branch *, and is withered; and 'men' gather, and throw them into the fire; and they are burnt. If ye abide in me, and my words abide in you, ye ſhall aſk whatſoever ye will, and it ſhall be done for you. In this is my Father glorified, that ye bring forth much

* A fruitleſs branch, lopped off.

much fruit: And ye ſhall be my diſciples. As the Father hath loved me, ſo have I loved you: continue in my love. If ye keep my command-
10 ments, ye will continue in my love; even as I have kept my Father's commandments, and continue in his love. Theſe things I have ſpoken to you, that my joy in you might continue; and 'that' your joy may be full.

"This is my commandment, that ye love one another; even as I have loved you. No man hath greater love than this, that a man ſhould lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. I
15 do not any longer call you Servants, for the ſervant knoweth not what his Lord doth: But I have called you Friends; for all things that I have heard from my Father, I have declared to you. Ye have not choſen me, but I have choſen you, and have ordained you, that ye ſhould go, and bear fruit, and 'that' your fruit ſhould continue: that whatever ye ſhall aſk the Father in my name, he may give it you. Theſe things I command you, that ye love one another.

"If the world hate you, ye know it hath hated me, before you. If you were of the world, the world would love its own: But becauſe ye are not of the world, but I have choſen you out of the world, upon this account the world hateth you. Remember the word which I ſpake to you,
20 The ſervant is not greater than his Lord. If they have perſecuted me, they will alſo perſecute you. If they have kept my ſayings, they will alſo keep yours. But all theſe things they will do to you for my name's ſake, becauſe they do not know him that ſent me. If I had not come, and ſpoken to them, they would have had no ſin; but now they have no excuſe for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them ſuch works as no man did, they had

not

not had ſin: but now they have both ſeen and hated, both me and my Father. But 'this is all permitted' that the word which is written in their law, might be fulfilled, "Surely they have "hated me without a cauſe *." But when the Comforter is come, whom I will ſend to you from the Father, 'even' the Spirit of truth, who proceedeth from the Father, he ſhall bear teſtimony to me. And ye alſo ſhall bear a teſtimony, becauſe ye have been with me from the beginning.

"Theſe things I have ſpoken to you, that ye may not be offended. They ſhall expel you † the ſynagogues; yea, the hour is coming, that whoſoever killeth you, ſhall think that he offereth 'an acceptable' ſervice to God. And theſe things they will do unto you, becauſe they have not known, either the Father, or me. But I have ſpoken theſe things to you, that when the ſeaſon cometh, ye may remember that I told you of them. And I did not ſay theſe things to you from the beginning, becauſe I was with you. But now I am going away to him, that ſent me, and none of you aſketh me, Whither doſt thou go? But becauſe I have ſpoken theſe things unto you, ſorrow has filled your hearts. But I tell you the truth; it is advantageous to you, that I ſhould go away: for if I do not go away, the Comforter will not come to you; but when I go, I will ſend him to you. And when he cometh, he will convince the world of ſin, and of righteouſneſs, and of judgment: Of Sin, becauſe they do not believe in me; Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more; And of judgment, becauſe the prince of this world is judged.

"I have yet many things to ſay to you, but ye are not able to bear them now. But when he, 'even'

* Pſal. xxxv. 19. † Caſt you out of. D.

'even' the Spirit of truth is come, he will lead you into all truth: for he will not speak of himself, but whatsoever he shall hear, 'that' will he speak. And he will shew you things to come. He shall glorify me; for he will take of mine, and will shew it to you. All things whatsoever the Father hath, are mine: therefore I said, that he will take of mine, and will shew 'it' to you.

"A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father." 'Some' of his disciples therefore said one to another, "What is this that he says to us, A little while, and ye shall not see me; and again a little while and ye shall see me, because I go to the Father?" They said therefore, "What is this little while, of which he speaketh? We know not what he saith." Now JESUS knew that they were desirous to ask him, and said to them, "Do ye enquire of one another concerning this which I said, A little while, and ye shall not see me; and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, and the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in labour, hath sorrow because her hour is come: but when she hath brought forth a child, she remembereth 'her' tribulation no more, for joy that a man is born into the world. And so ye indeed have sorrow now: but I will see you again, and your heart shall rejoice, and no one shall deprive you of your joy. And in that day ye shall not enquire any thing of me: verily, verily, I say unto you, that whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things I have spoken to you in parables: but the hour is coming, when I will

speak

ſpeak no more to you in parables, but I will tell you what relateth to the Father with plainneſs. In that day ye ſhall aſk in my name: and I do not ſay to you, that I will aſk the Father on your account: For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came out from the Father, and am come into the world: again, I am leaving the world, and am going to the Father."

His diſciples ſaid to him, "Behold, now thou
30 ſpeakeſt plainly, and uſeſt no parable. Now we know that thou knoweſt all things, and haſt no need that any one ſhould aſk thee: On this account we believe that thou cameſt out from God." JESUS anſwered them, "Do ye now believe? Behold the hour is coming, yea is now come, that ye ſhall be ſcattered every one to your own; and ſhall leave me alone: yet I am not alone, for the Father is with me. Theſe things have I ſpoken to you, that ye might have peace in me. In the world ye ſhall have affliction: but be courageous, I have overcome the world."

✠ JESUS ſpake theſe words, and lifted up his eyes to heaven, and ſaid, "Father, the hour is come; glorify thy Son, that thy Son may glorify thee! according as thou haſt given him power over all fleſh, that he may give eternal life to all, that thou haſt given him. And this is eternal life, that they may know thee the only true God, and JESUS Chriſt, whom thou haſt ſent. I have glorified thee on earth: I have finiſhed the work,
5 which thou gaveſt me to do. And now, O Father, do thou glorify me with thine own ſelf, with the glory which I had with thee before the world was. I have manifeſted thy name to the men, whom thou gaveſt me out of the world: They were thine, and thou gaveſt them to me: And they have kept thy word. Now they have known,

known, that all things, whatſoever thou haſt given me, are of thee. For the words, which thou gaveſt to me, I have given to them; and they have received 'them,' and have known in truth, that I came out from thee, and have believed, that thou didſt ſend me. I pray for them: I pray not for the world, but for thoſe, whom thou haſt given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no longer in the world; but theſe are in the world; and I am coming to thee, O holy Father, keep theſe, whom thou haſt given me, through thy name; that they may be one, even as we 'are.' While I was with them in the world, I kept them in thy name; 'yea,' I guarded them, whom thou gaveſt me, and none of them is loſt, unleſs it be the ſon of perdition: that the ſcripture might be fulfilled. And now I come unto thee, and theſe 'words' I ſpeak in the world, that they may have my joy fulfilled in them. I have given them thy word; and the world hated them, becauſe they are not of the world, even as I am not of the world. I do not pray, that thou ſhouldſt take them out of the world, but that thou wouldſt preſerve them from the evil *. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou haſt ſent me into the world, I alſo have ſent them into the world. And for their ſakes I ſanctify † myſelf, that they alſo may be ſanctified through the truth. Nor do I pray for theſe alone; but for them alſo who ſhall believe on me through their word: That they all may be one, as thou, Father, 'art' in me, and I in thee: that they alſo may be one in us; that ſo the world may believe that thou haſt ſent me.

And

* That here ſurrounds them.

† Set myſelf apart as an offering holy to thee.

And the glory, which thou gaveſt me, I have given unto them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one *, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me. Father, I will, that they alſo, whom thou haſt given me, may be with me, where I am; that they may behold my glory, which thou haſt given me; For thou loved me before the foundation of the
25 world. Righteous Father, though the world hath not known thee, I have known thee; and theſe have known, that thou haſt ſent me. And I have declared thy name to them, and will declare 'it;' that the love, with which thou haſt loved me, may be in them, and I in them."

✠ And when JESUS had ſpoken theſe words, he went forth with his diſciples over the brook Kedron; where there was a garden, into which he entered, with his diſciples. Now Judas alſo, that betrayed him, knew the place; for JESUS often reſorted thither with his diſciples. Judas therefore taking a band 'of ſoldiers,' and officers, from the chief-prieſts and Phariſees, cometh thither with torches, and lamps, and weapons. Then JESUS knowing all things that were coming upon him, went forth and ſaid to them, "Whom
5 do ye ſeek?" They anſwered him, "JESUS the Nazarene." JESUS ſaith to them, "I am 'he.'" And Judas alſo, who betrayed him, ſtood with them. Then as ſoon as he had ſaid to them, "I am 'he;'" they drew back, and fell to the ground. Then he aſked them again, "Whom do ye ſeek?" And they ſaid, "JESUS the Nazarene." JESUS anſwered, "I have told you that I am 'he:' If therefore ye ſeek me, let theſe go their way:" That the ſaying he had uttered might

* Be united in the moſt cordial love.

might be accomplished, "Of those whom thou "hast given me, I have lost none *." Then Si- 10
mon Peter having a sword, drew it and smote a servant of the high-priest, and cut off his right ear. The name of the servant was Malchus. Then JESUS said unto Peter, "Put up thy sword into thy sheath: the cup which my Father hath given me, shall I not drink it?"

Then the band, with the captain, and the Jewish officers, seized JESUS, and bound him. And they led him away first to Annas; for he was father-in-law to Caiaphas, who was high-priest that year. Now Caiaphas was he, who gave advice to the Jews, that it was fit † that one man should die for the people. And Simon 15
Peter, and another disciple followed JESUS. That disciple was known to the high-priest, and went into the palace of the high-priest with JESUS. But Peter stood without at the door: that other disciple therefore, who was known to the high-priest, went out and spake to her that kept the door, and brought in Peter. Then the damsel that kept the door, saith to Peter, "Art not thou also 'one' of this man's disciples?" He saith, "I am not." And the servants and officers stood there, having made a fire of coals, for it was cold; and they were warming themselves. And Peter stood to warm himself amongst them.

The high-priest then asked JESUS concerning his disciples, and concerning his doctrine. JE- 20
SUS answered him, "I have spoken openly ‡ to the world; I have always taught in the synagogue, and in the temple, whither the Jews continually resort, and have said nothing in secret. Why dost thou ask me? Ask those that heard 'me,' what I have spoken to them: behold, they know what I have said." Now when he had

* John xvii. 12. † Or, expedient. ‡ Or, freely.

had ſpoke theſe things, one of the officers, who ſtood by, gave JESUS a blow, ſaying, "Doſt thou anſwer the high-prieſt thus?" JESUS anſwered him, "If I have ſpoken evil, bear teſtimony concerning the evil: but if well, why doſt thou ſtrike me?" Now Annas had ſent him bound to Caiaphas the high-prieſt.

25 And Simon Peter ſtood, and warmed himſelf. They ſaid therefore to him, "Art not thou alſo 'one' of his diſciples?" He denied it, and ſaid, "I am not." One of the ſervants of the high-prieſt, being a relation of his, whoſe ear Peter had cut off, ſaith, "Did not I ſee thee in the garden with him?" Then Peter denied 'it' again, and immediately the cock crew.

Then they led JESUS from Caiaphas to the Praetorium *. And it was early, and they themſelves went not into the Praetorium, leſt they ſhould be polluted, and prevented from eating the paſſover. Pilate therefore came out to them, and ſaid, "What accuſation do ye bring againſt this man?"

30 They anſwered, and ſaid to him, "If this were not a notorious offender, we would not have delivered him to thee." Then Pilate ſaid to them, "Take ye him, and judge him according to your law." Then the Jews ſaid to him, "It is not lawful for us to put any man to death." That the ſaying of JESUS might be fulfilled, which he ſpake, ſignifying by what death he ſhould die †. Pilate therefore entered again into the Praetorium, and called JESUS; and ſaid to him, "Art thou the king of the Jews?" JESUS anſwered him, "Doſt thou ſay this of thyſelf, or have

35 others told thee concerning me?" Pilate replied, "Am I a Jew? Thine own nation, and the chief-

* Or, judgment-hall, where the praetor held his court.
† Sc. by crucifixion, which was not a Jewiſh, but a Roman puniſhment.

chief-priests have delivered thee to me: what hast thou done?" JESUS answered, "My kingdom is not of this world: if my kingdom were of this world, my servants would have fought, that I might not have been delivered to the Jews; but now my kingdom is not from hence." Pilate therefore said to him, "Art thou then a king?" JESUS answered, "Thou sayest 'right;' I am a king. For this purpose was I born, and for this end I came into the world, that I might bear witness to the truth. Every person, who is of the truth, heareth my voice." Pilate saith to him, "What is truth?" And when he had said this, he went out again to the Jews, and saith to them, "I find no fault at all in him: But ye have a custom that I should release to you one at the passover: will you therefore that I release unto you the king of the Jews?" Then they all cried 40
out again, saying, "Not this man, but Barabbas." Now Barabbas was a robber.

Then Pilate therefore took JESUS, and scourged him; and the soldiers having platted a crown of thorns, put it upon his head, and clothed him in a purple robe; and said, "Hail, king of the Jews!" And they smote him with their hands. Pilate therefore came out again, and said to them, "Behold, I am bringing him out to you, that ye may know that I find no fault in him." Then 5
JESUS came out wearing the thorny crown, and the purple robe. And 'Pilate' said to them, "Behold the man!" When therefore the chief-priests, and 'their' officers saw him, they cried out, saying, "Crucify 'him,' crucify 'him!'" Pilate said to them, "Take ye him, and crucify 'him:' for I find no fault in him." The Jews answered him, "We have a law, and by our law he ought to die, because he hath made himself the Son of God."

When Pilate therefore heard this expreſſion, he was the more afraid; and he entered again into the palace *, and ſaid to JESUS, "Whence art thou?" But JESUS gave him no anſwer. Then Pilate ſaid to him, "Doſt thou not ſpeak to me? Doſt thou not know that I have power to crucify thee, and have power to releaſe thee?" JESUS replied, "Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he † that delivered me to thee hath the greater ſin." From this time Pilate endeavoured earneſtly to releaſe him. But the Jews cried out, ſaying, "If thou let this man go, thou art not Caeſar's friend; every one that maketh himſelf a king, ſpeaketh againſt Caeſar." When Pilate therefore heard that ſpeech, he brought JESUS out, and ſate down in the tribunal, in a place called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and 'was' towards the ſixth hour: and he ſaith to the Jews, "Behold your king." But they cried out, "Away with 'him,' away with 'him,' crucify him!" Pilate ſaith to them, "Shall I crucify your king?" The chief-prieſts anſwered, "We have no king but Caeſar." Then he delivered him therefore to them to be crucified.

And they took JESUS, and led him away. And he carrying his croſs, went out to a place, which was called in the Hebrew Golgotha, 'or' the place of a ſkull: Where they crucified him, and two others with him, one on each ſide, and JESUS in the midſt. And Pilate wrote a title, and put it on the croſs: and the inſcription was, JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews therefore read this inſcription;

* Or, Praetorium. † The high-prieſt and his council, who have greater opportunities of knowing God and his law.

ſcription; for the place where JESUS was crucified was near the city. And it was written in Hebrew, Greek, and Latin. The chief-prieſts of the Jews therefore ſaid to Pilate, "Do not write, The king of the Jews: but that he ſaid, I am the king of the Jews." Pilate anſwered, "What I have written, I have written." The ſoldiers therefore, when they had crucified JESUS, took his garments, and made four parts, to every ſoldier a part: And alſo his veſt. Now the veſt was without ſeam, woven from the top throughout. They ſaid therefore one to another, "Let us not tear it, but let us caſt lots for it, whoſe it ſhall be." That the ſcripture might be fulfilled, which ſaith, "They divided my garments among "them, and caſt lots for my veſture *." Theſe things therefore the ſoldiers did.

Now there ſtood by the croſs of JESUS his mo- 25
ther, and his mother's ſiſter (Mary 'the wife' of Cleopas;) and Mary Magdalene, JESUS therefore ſeeing his mother, and the diſciple † whom he loved, ſtanding near, ſaid to his mother, "Woman, behold thy ſon ‡!" Then he ſaid to that diſciple, "Behold thy mother!" And from that hour that diſciple took her to his own 'houſe.' After this JESUS knowing that all things were now accompliſhed, that the ſcripture || might be fulfilled, ſaith, "I thirſt." Now there was ſet a veſſel full of vinegar: and they filled a ſponge with vinegar, and putting it round 'a ſtalk of' hyſſop, put it to his mouth. When JESUS there- 30
fore had received the vinegar, he ſaid, "IT IS FINISHED:" and declining his head, he diſmiſſed his ſpirit §.

Then the Jews becauſe it was the preparation ⊥, that the bodies might not remain upon the croſs

* Pſal. xxii. 18. † John the evangeliſt. ‡ Henceforth look on that diſciple as thy ſon. || Pſal. xxii. 15. lxix. 21. § Or, gave up the ghoſt. ⊥ For the ſabbath.

on the ſabbath-day (for that ſabbath * was a great day) intreated Pilate that their legs might be broken †, and 'that' they might be taken away. The ſoldiers therefore came, and brake the legs of the firſt, and of the other who was crucified with him. But coming to JESUS, they did not break his legs, as they ſaw he was already dead. But one of the ſoldiers pierced his ſide with a ſpear, and immediately there came out blood and water. And one who ſaw 'it,' hath borne 'this' teſtimony; and his teſtimony is true: And he knoweth that what he ſaith is true; that ye may believe. For theſe things were done, that the ſcripture might be fulfilled, "Not a "bone of him ſhall be broken ‡." And again another ſcripture ſaith, "They ſhall look on him "whom they have pierced ‖."

And after theſe things, Joſeph of Arimathea, (being a diſciple of JESUS, though ſecretly for fear of the Jews) intreated Pilate that he might take away the body of JESUS. And Pilate gave him leave. He therefore came and took the body of JESUS. And there alſo came Nicodemus, (who at the firſt came to JESUS by night) and brought a mixture of myrrh and aloes, 'that weighed' about a hundred pounds. Then they took the body of JESUS, and ſwathed it in linnen, with the ſpices, according to the Jewiſh cuſtom of burying. Now in the place where he was crucified there was a garden, and in the garden a new ſepulchre, in which no man was ever yet laid. There laid they JESUS therefore, becauſe of the Jewiſh preparation-'day;' for the ſepulchre was near at hand.

The

* Being the firſt that followed the paſſover. † The more effectually to diſpatch them. ‡ Exod. xii. 46. Numb. ix. 12. ‖ Zech. xii. 10.

The first 'day' of the week, came Mary Mag- ✠
dalene early, while it was yet dark, to the se-
pulchre; and saw that the stone was taken away
from the sepulchre. She therefore runneth and
cometh to Simon Peter, and to that other disci-
ple * whom JESUS loved; and saith to them,
"They have taken away the Lord out of the se-
pulchre, and we know not where they have laid
him." Peter therefore and that other disciple
went out, and came to the sepulchre. And they
both ran together: and that other disciple out-
ran Peter, and came first to the sepulchre. And 5
stooping down, 'to look into it,' he saw the
linnen clothes lying; but he did not enter in.
Then came Simon Peter following him, and
having stooped down, he went into the sepul-
chre, and saw the linnen clothes laid by them-
selves; and the napkin, which was about his
head, not laid with the linnen clothes, but folded
up in a place by itself. Then that other disci-
ple, who came first to the sepulchre, went in
also; and he saw, and believed. For hitherto
they did not know † the scripture, that he must
rise from the dead. Then the disciples went 10
away again to their companions.

But Mary stood near the sepulchre, weeping
without: and as she wept, she stooped down,
'and looked' into the sepulchre, and saw two
angels in white, sitting one at the head, and the
other at the feet, where the body of JESUS had
been laid. And they said to her, "Woman,
why dost thou weep?" She said to them, "Be-
cause they have taken away my Lord, and I know
not where they have laid him." And 'just' as
she had said this, she turned back, and saw JE-
SUS standing. And she knew not that it was
JESUS. JESUS said to her, "Woman, why dost 15
thou weep? whom dost thou seek?" She sup-

* St. John. † Fully comprehend.

posing him to be the gardener, said to him, "Sir, if thou hast borne him hence, tell me where thou hast put him, and I will remove him." JESUS said to her, "Mary!" 'And' turning, she said to him, "Rabboni;" that is to say, 'My great' master. JESUS saith to her, "Do not embrace me 'now;' for I am not yet ascended to my Father: but go to my brethren, and say unto them, "I ascend to my Father, and your Father; and 'to' my God, and your God." Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

Then on the evening of the same day, 'which was' the first 'day' of the week,† the doors, where the disciples were assembled, being shut for fear of the Jews, JESUS came, and stood in the midst, and saith to them, "Peace be unto you!" And having said this, he shewed them his hands, and his side. The disciples therefore were glad, when they saw the Lord. Then JESUS said to them again, "Peace be unto you! As 'my' Father sent me, so also I send you." And saying this, he breathed upon 'them,' and said to them, "Receive ye the Holy Spirit. Whose soever sins ye remit, they are remitted to them: 'and' whose soever 'sins' ye retain, they are retained."

But Thomas, one of the twelve, called Didymus *, was not with them, when JESUS came. The other disciples therefore told him, "We have seen the Lord." But he said to them, "Unless I shall see in his hands the mark of the nails, and shall put my finger upon the mark of the nails, and put my hand upon his side, I will not believe. And after eight days his disciples were again within, and Thomas with them; 'and' JESUS came, the door being shut, and stood in the

* i. e. the twin-brother. † Or, 'Even' when the doors were shut.

the midſt, and ſaid, "Peace 'be' unto you!" Then he ſaid to Thomas, "Reach thy finger hither, and behold my hands; and reach thine hand, and put it on my ſide; and be not incredulous, but believe." And Thomas anſwered, and ſaid to him, "My Lord, and my God!" JESUS ſaith to him, "Thomas, thou haſt believed, becauſe thou haſt ſeen me: happy are they, who have not ſeen, and 'yet' have believed."

And indeed many other ſigns JESUS wrought 30
in the preſence of his diſciples, which are not written in this book. But theſe are written that ye may believe that JESUS is the Meſſiah *, the Son of God; and that believing, ye may have life through his name.

After theſe things, JESUS manifeſted himſelf ✠
again to his diſciples, at the ſea of Tiberias. And he manifeſted 'himſelf' thus. Simon Peter, and Thomas, called Didymus, and Nathaniel of Cana in Galilee, and the 'two ſons' of Zebedee, and two other of his diſciples, were together. Simon Peter ſaith to them, "I go a fiſhing." They ſay to him, "We alſo go with thee." They went out, and immediately took ſhip; and that night they caught nothing. And when the morning was now come, JESUS ſtood upon the ſhore; nevertheleſs the diſciples knew not that it was JESUS. Then JESUS ſaid to 5
them, "Have ye any thing to eat, lads?" They anſwered him, "No." And he ſaid to them, "Throw the net on the right ſide of the ſhip, and ye will find 'ſome.'" They threw therefore, and now they were not able to draw it, on account of the multitude of fiſhes. Then that diſciple whom JESUS loved, ſaith unto Peter, "It is the Lord." Simon Peter therefore hearing it was

* Gr. Chriſt.

was the Lord, girded on his coat (for he was naked) and threw himself into the sea. And the other disciples came with the boat, drawing the net 'full' of fishes, for they were not far from the land, but about two hundred cubits *. As soon then as they came ashore, they saw a fire of burning coals laid, and fish laid upon it, and
10 bread. JESUS said to them, "Bring 'some' of the fish which ye have now taken." Simon Peter went aboard, and drew the net to land, full of great fishes, a hundred and fifty-three. And though they were so many, the net was not broken. JESUS said to them, "Come and refresh yourselves." And none of the disciples presumed to ask him, "Who art thou?" knowing that it was the Lord. JESUS therefore came, and took bread, and gave 'it' them; and likewise fish. This was now the third time that JESUS shewed himself to his disciples after he was risen from the dead.

15 When therefore they had made a meal, JESUS said to Simon Peter, "Simon, 'son' of Jonas, dost thou love me more than these †?" He saith unto him, "Yea, Lord, thou knowest that I love thee." 'JESUS' said to him, "Feed my lambs." He saith to him again the second time, "Simon 'son' of Jonas, dost thou love me?" He answereth him, "Yea, Lord thou knowest that I love thee." 'JESUS' saith to him, "Feed my sheep." He saith to him the third time, "Simon 'son' of Jonas, dost thou love me?" Peter was grieved that he said to him the third time, Dost thou love me? and he said to him, "Lord, thou knowest all things, thou knowest that I love thee." JESUS saith to him, "Feed my sheep. Verily,

* Or, a hundred yards.

† The original is ambiguous: it may signify, "More than these nets:" i. e. more than all worldly advantages, Or, "More than these other disciples do."

Verily, verily, I ſay unto thee, when thou waſt young, thou didſt gird thyſelf, and walk about whitherſoever thou wouldeſt: but when thou art grown old, thou ſhalt ſtretch out thine hands, and another ſhall gird thee, and carry 'thee' whither thou wouldeſt not." This he ſaid, ſignifying by what kind of death he ſhould glorify God. And having ſaid this, he ſaith to him, "Follow me." And Peter turning about, ſaw that diſciple, whom JESUS loved, following; who alſo at ſupper lay in his boſom, and ſaid, "Lord, who is he that will betray thee?" Peter ſeeing him, ſaith unto JESUS, "Lord, what 'ſhall this man' do?" JESUS ſaith to him, "If I will that he tarry till I come: what 'is that' to thee? Follow thou me." This ſaying therefore went abroad among the brethren, that this diſciple ſhould not die: but JESUS did not ſay to him, that he ſhould not die, but "If I will that he tarry till I come, what 'is that' to thee?"

This is the diſciple, who teſtifieth concerning theſe things, and hath written them. And we know that his teſtimony is true. And there are alſo many other things, that JESUS did, which, if every one 'of them' ſhould be recorded, I am perſuaded that the world itſelf would not receive the books which ſhould be written. Amen.

THE END OF THE FIRST VOLUME.

A

NEW TRANSLATION

OF THE

NEW TESTAMENT

OF OUR

LORD and SAVIOUR

JESUS CHRIST.

Extracted from the

PARAPHRASE

Of the late

PHILIP DODDRIDGE, D.D.

And carefully revised.

WITH AN

INTRODUCTION and NOTES.

VOL. II.

LONDON,

Printed for J. RIVINGTON, W. JOHNSTON, R. BALDWIN, and C. RIVINGTON.

M DCC LXV.

Addition to the Note on Acts II. 15.

——The Jews always fasted till noon on the days of their solemn festivals.

THE

ACTS

OF THE

Holy APOSTLES.

THE former treatiſe I compoſed, O Theophilus, concerning all things, which JESUS began both to do, and to teach, even to the day, in which he was taken up, after he had by the Holy Spirit, given charge to the apoſtles, whom he had choſen. To whom alſo he preſented himſelf alive after his ſufferings, with many evident teſtimonials; being ſeen by them for forty days, and ſpeaking of the things concerning the kingdom of God. And having aſſembled them together, he charged them not to depart from Jeruſalem, but to wait for the promiſe of the Father, "Which, 'ſaid he,' you have heard from me. For John * indeed baptized with water, but you ſhall be baptized with the Holy Spirit within theſe few days." They therefore being come together, aſked him, ſaying, "Lord, wilt thou, at this time, reſtore the kingdom to Iſrael?" But he ſaid to them, "It is not for you to know thoſe times, or ſeaſons, which the Father hath reſerved in his own power. But you ſhall receive power of the Holy Spirit coming upon you, and ſhall be my witneſſes both

* Or, from me, that John, &c.

in Jeruſalem, and in all Judea, and in Samaria, and even to the remoteſt parts of the earth." And having ſaid theſe things; while they beheld, he was lifted up, and a cloud received him out
10 of their ſight. And while they were ſtedfaſtly looking up to heaven, as he aſcended, behold two men in white raiment ſtood near them, who alſo ſaid, "Ye men of Galilee, why do ye ſtand gazing up to heaven? This JESUS, who is taken up from you into heaven, ſhall ſo come in the ſame manner, as you have beheld him going into heaven." Then they returned to Jeruſalem from the mount called Olivet, which is a ſabbath-day's journey * from Jeruſalem.

Now when they were entered 'into the city,' they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James 'the ſon' of Alpheus, and Simon the zealot, and Judas 'the brother' of James. Theſe all unanimouſly perſevered in prayer, and ſupplication, with the women, and Mary the mother of JESUS, and with his brethren.

15 And in thoſe days Peter riſing up in the midſt of the diſciples, ſpake, (now the number of perſons together was about an hundred and twenty) "Men 'and' brethren, it was neceſſary this ſcripture ſhould be fulfilled, which the Holy Spirit ſpake before, by the mouth of David, with regard to Judas, who became the guide of thoſe that ſeized JESUS: for he was numbered with us, and had obtained part of this miniſtry; this man therefore purchaſed a field with the reward of iniquity, and falling down on his face he burſt aſunder in the middle, and all his bowels were poured out; and it was known to all the inhabitants of Jeruſalem, ſo that that field is called in their language,

* About two miles.

guage, Aceldama, that is, the field of blood.
For it is written in the book of Pſalms *, "Let 20
"his habitation be deſolate, and let no man in-
"habit it:" and "Let another take his office †."
It is neceſſary therefore, that of the men, who
have converſed with us during all the time, in
which the LORD JESUS was going in, and coming
out among us, beginning from the baptiſm of
John, even to the day in which he was taken up
from us, one of theſe ſhould be made a witneſs
with us of his reſurrection." And they ſet up
two men, Joſeph called Barſabas, who was ſur-
named Juſtus, and Matthias. And they prayed,
ſaying, "Thou, Lord, who knoweſt the hearts
of all, ſhew which of theſe two thou haſt choſen,
that he may take part of this miniſtry and apoſtle- 25
ſhip, from which Judas is fallen by 'his' tranſ-
greſſion, that he might go to his own place ‡.
And they gave out their lots, and the lot fell
upon Matthias, and he was numbered with the
eleven apoſtles.

And when the day of Pentecoſt was completely ✠
arrived, they were all with unanimous affection
in the ſame place: and on a ſudden there was a
ſound from heaven, as of a ruſhing violent wind;
and it filled all the houſe where they were ſitting.
And there appeared to them divided tongues, as
'it were' of fire; and it reſted upon each of them.
And they were all filled with the Holy Spirit,
and began to ſpeak with other tongues, as the
Spirit gave them a power of expreſſing themſelves.
Now there were ſojourning in Jeruſalem pious ‖ 5
men, 'that were' Jews from every nation under
heaven: and when this report came abroad, the
multitude gathered together, and were confound-

 ed;

* Pſal. lxix. 25. † Pſal. cix. 8. ‡ Or, apoſtleſhip, that he may go to his proper ſtation, from which Judas, &c. ‖ Or, cautious, or ſenſible.

ed; for every one heard them ſpeaking in his own dialect. And they were all aſtoniſhed, and wondered, ſaying one to another, "Behold, are not all theſe that ſpeak, Galileans? and how do we, every one hear in his own native language? Parthians, and Medes, and Elamites, and thoſe that inhabit Meſopotamia, and Judea*, and Cappadocia, Pontus and Aſia, Phrygia and Pamphylia, Egypt, and the parts of Africa, which are about Cyrene, and the ſojourners 'who are' Romans, Jews, and proſelytes, thoſe of Crete, and Arabians; we hear them ſpeaking in our own tongues the wonderful works of God." And they were all in amazement and perplexity, and ſaid one to another, "What can this mean?" But others mocking, ſaid, "Surely theſe men are filled with ſweet wine."

But Peter ſtanding up with the eleven, raiſed his voice, and ſaid to them, "O ye men of Judea, and all you that inhabit Jeruſalem! let this be known unto you, and liſten to my words: for theſe men are not drunk, as you ſuppoſe; ſince it is 'but' the third hour of the day †: but this is that, which was ſpoken of by the prophet Joel,

"And it ſhall come to paſs in the laſt days, ſaith "God, I will pour out of my ſpirit upon all "fleſh; and your ſons and your daughters ſhall "propheſy; and your young men ſhall ſee vi-"ſions, and your old men ſhall dream dreams. "Yea in thoſe days I will pour out of my ſpirit "upon my ſervants, and upon my handmaids; "and they ſhall propheſy: and I will give pro-"digies in heaven above, and ſigns upon the "earth beneath; blood, and fire, and a cloud "of ſmoke; the ſun ſhall be turned into dark-"neſs, and the moon into blood, before that "great

* Where perhaps a different dialect prevailed from that of Galilee. Some for JUDEA, propoſe INDIA, or IDUMEA.

† Or, nine o'clock in the morning.

" great and illuſtrious day of the Lord come.
" And it ſhall come to paſs, that whoſoever ſhall
" invoke the name of the Lord, ſhall be ſaved *."
Ye men of Iſrael, hear theſe words: JESUS the
Nazarene, a man recommended to you by God
by powerful operations, and wonders, and ſigns,
which God wrought by him in the midſt of you,
as ye yourſelves alſo know; him † you have
ſeized, being given up by the determinate coun-
ſel, and preſcience of God, and by the hands of ſin-
ners have faſtened 'to the croſs' and ſlain: whom
God hath raiſed up, having looſed the pains of
death, as it was impoſſible that he ſhould be held
under it. For David ſaith concerning him, " I 25
" have regarded the Lord, as always before me;
" becauſe he is at my right-hand, that I might
" not be moved: for this reaſon my heart is glad,
" and my tongue exulteth, moreover too my fleſh
" ſhall reſt in hope, that thou wilt not leave my
" ſoul in the unſeen world, neither wilt thou per-
" mit thine holy one to ſee corruption. Thou
" haſt made me to know the ways of life, thou
" wilt make me full of joy with thy counte-
" nance ‡." Men 'and' brethren, permit me to
ſpeak freely to you concerning the patriarch Da-
vid; that he is both dead and buried, and his ſe-
pulchre is among us unto this day: therefore be- 30
ing a prophet, and knowing that God had ſworn
to him with an oath, that of the fruit of his loins
he would, according to the fleſh, raiſe up the
Meſſiah || to ſit on his throne; he foreſeeing
'this,' ſpake of the reſurrection of the Meſſiah,
that his ſoul ſhould not be left in the unſeen
world, nor his fleſh ſee corruption. This JESUS
God hath raiſed up, of which all we are witneſ-

* Joel ii. 28—32. † Or, him, who by the determinate counſel, and foreknowledge of God, was given [to you as a favour] ye have taken, and by, &c. ‡ Pſal. xvi. 8—11. || Or, Chriſt.

ſes: being exalted therefore to the right-hand of God, and having received the promiſe of the Holy Spirit from the Father, he hath ſhed forth this, which you now ſee, and hear. For David is not aſcended into heaven, but he ſaith, "The Lord "ſaid unto my Lord, Sit thou at my right-hand, 35 "until I make thine enemies thy footſtool *." Let therefore all the houſe of Iſrael aſſuredly know, that God hath made this JESUS, whom you crucified, Lord and Meſſiah."

Now when they heard 'theſe things,' they were pierced to the heart, and ſaid to Peter, and the reſt of the apoſtles, "Men 'and' brethren, what ſhall we do?" And Peter ſaid unto them, "Repent, and be each of you baptized in the name of JESUS CHRIST, in order to the forgiveneſs of 'your' ſins, and you ſhall receive the gift of the Holy Spirit. For the promiſe is to you, and to your children, and to all that are afar off, 40 as many, as the Lord our God ſhall call." And with many other words he bore his teſtimony, and exhorted, ſaying, "Be ye ſaved from this perverſe generation." They therefore, who received his word with readineſs, were baptized; and there were added to 'the diſciples' that very day about three thouſand ſouls.

And they continued ſtedfaſt in the apoſtles doctrine, and fellowſhip, and in breaking of bread, and in prayer. And fear fell upon every ſoul; and many miracles, and ſigns were wrought by the apoſtles. And all that believed were in the ſame place; and they had all things in common: 45 and they ſold their poſſeſſions, and effects, and divided them to all, as every one had neceſſity. And they continued unanimouſly in the temple every day; and breaking bread from houſe to houſe, they partook of their refreſhment with joy and ſimplicity of heart; praiſing God, and having

* Pſal. cx. 1.

having favour among all the people. And the Lord added daily to the church those, who were saved.

Now about that time Peter and John went up to the temple, at the hour of prayer, 'being' the ninth 'hour *.' And a certain man, who had been lame from his mother's womb, was carried, whom they daily laid at the gate of the temple, which is called Beautiful, to ask alms of those that entered into the temple; who seeing Peter and John about to go into the temple, begged to receive an alms. But Peter, with John, looking stedfastly upon him, said, "Look upon us." And he fixed his eyes upon them, expecting to receive something from them. But Peter said, "Silver and gold I have none; but what I have, I give thee: In the name of JESUS CHRIST of Nazareth, rise up, and walk." And taking him by the right-hand, he raised him up; and immediately his feet, and ancle-bones were strengthened. And leaping up, he stood, and walked about, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking, and praising God, and they knew him, that this was he, who had sate at the beautiful gate of the temple for alms; and they were filled with astonishment, and extasy at that which had befallen him.

And while the lame man, who was healed, kept his hold of Peter and John, all the people ran together to them in amazement to the portico called Solomon's. And Peter seeing 'this,' answered the people, "Ye men of Israel, why do ye wonder at this? or why do ye fix your eyes on us, as if by our own power, or piety, we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath

* Three o'clock in the afternoon.

glorified his ſon JESUS, whom you delivered up, and renounced him in the preſence of Pilate, when he was determined to releaſe him; but you renounced the holy and righteous one, and de-
15 ſired a murderer might be granted unto you, and killed the prince of life; whom God hath raiſed from the dead, of which we are witneſſes: and 'now' by faith in his name, he hath ſtrengthened this man, whom you ſee, and know: 'yea' his name, and the faith, which is in him, hath given him * this perfect ſoundneſs before you all. And now, brethren, I know, that thro' ignorance you did 'it,' as 'did' alſo your rulers; but God hath thus fulfilled thoſe things, which he foretold by the mouth of all his prophets, that CHRIST ſhould ſuffer. Repent, therefore, and turn 'to God,' that ſo your ſins may be blotted out; that ſeaſons of refreſhment may come from the pre-
20 ſence of the Lord, and that he may ſend unto you JESUS CHRIST, who was before appointed †: whom indeed heaven muſt receive till the times of the reſtitution of all things, which God hath ſpoken of ‡ by the mouth of all his holy prophets from the beginning of time. For Moſes ſaid to the fathers, "Surely a prophet ſhall the Lord "your God raiſe up unto you of your brethren, "like unto me; him ſhall ye hear, in all things "whatſoever he ſhall ſay unto you: and it ſhall "come to paſs, 'that' every ſoul, who will not "hearken to that prophet, ſhall be cut off from "among the people ‖." Yea and all the prophets from Samuel, and thoſe that follow after, as many as ſpoke †, have alſo foretold theſe days.
25 You are the children of the prophets, and of the covenant,

* i. e. the faith which is in JESUS, hath given THIS MAN perfect ſoundneſs, &c. † So ſome MSS.
‡ Or, concerning which 'events' God hath ſpoken by, &c.
‖ Deut. xviii. 15, 18, 19. † Or, from Samuel, and as many as have ſpoken afterwards, have foretold.

covenant, which God conſtituted with our fathers, ſaying to Abraham, "And in thy ſeed ſhall all "the families of the earth be bleſſed *." To you firſt, God having raiſed up his child JESUS, hath ſent him to bleſs you; every one of you turning from your iniquities."

And while they were ſpeaking to the people, the prieſts came upon them, and the captain of the temple, and the Sadducees, being grieved that they taught the people, and preached the reſurrection from the dead in 'the perſon of' JESUS. And they laid hands upon them, and committed them into cuſtody unto the next day; for it was now evening. But many of thoſe, who had heard the word, believed; and the number of the men became about five thouſand. And 5
the next day their rulers, and elders, and ſcribes gathered together at Jeruſalem: and Annas the high-prieſt, and Caiaphas, and John, and Alexander, and as many as were of the high-prieſt's kindred. And having ſet them in the midſt, they enquired, "By what power, or in what name have you done this?" Then Peter full of the Holy Spirit, ſaid unto them, "O ye rulers of the people, and elders of Iſrael, if we are this day examined about the benefit conferred upon the impotent man, by what means he is healed; be it known to you all, and to all the people of 10
Iſrael, that by the name of JESUS CHRIST of Nazareth, whom you crucified, whom God hath raiſed from the dead, 'yea' by HIM this man ſtands before you ſound. This is the ſtone, which was ſet at nought by you, builders, that is become the head of the corner †: And there is ſalvation in no other; neither is there any other name under heaven given among men, in which we muſt be ſaved."

* Gen. xii. 3. xviii. 18. xxii. 18. † Pſal. cxviii. 22.

Now when they ſaw the boldneſs of Peter and John, and underſtood that they were illiterate men, and in private ſtations of life, they were aſtoniſhed: and they knew them, that they had been with JESUS. And ſeeing the man that was cured ſtanding with them, they had nothing to
15 ſay againſt 'it.' But having ordered them to withdraw out of the council, they conferred among themſelves, ſaying, "What ſhall we do with theſe men? for that indeed a ſignal miracle hath been wrought by them, is manifeſt to all the inhabitants of Jeruſalem; and we cannot deny it. Nevertheleſs that it may not any farther ſpread among the people, let us ſeverely threaten them, that they ſpeak no more to any man in this name." And having called them, they charged them that they ſhould not ſpeak any more, or teach in the name of JESUS. But Peter and John anſwering them, ſaid, "Whether it be righteous in the ſight of God, to obey you rather than God,
20 judge ye: for we cannot but ſpeak the things, which we have ſeen, and heard." And having threatened them again, they diſmiſſed them; finding nothing for which they might puniſh them, on account of the people; becauſe they all glorified God for that which was done: for the man, on whom this miracle of healing was wrought, was more than forty years old.

And being diſmiſſed, they came to their own company, and related all that the chief prieſts and elders had ſaid to them. And when they heard 'it,' they lift up their voice with one accord to God, and ſaid, "Lord, thou art the God, who didſt make heaven, and earth, and the
25 ſea, and all things, that are in them: who didſt ſay by the mouth of thy ſervant David, "Why did "the heathen rage, and the people imagine vain "things? The kings of the earth ſet themſelves *, "and

* i. e. in battle array.

" and the rulers combined together againſt the " Lord, and againſt his Meſſiah *." For of a truth, againſt thine holy child JESUS, whom thou haſt anointed †, both Herod, and Pontius Pilate, with the heathen, and the people of Iſrael, have combined, to do what thine hand, and thy counſel had before determined to be done. And now, O Lord, regard their threatenings; and give unto thy ſervants to ſpeak thy word with all freedom; whilſt thou art ſtretching out thine hand for healing; and ſigns and wonders are done by the name of thy holy child JESUS." And while they were praying, the place in which they were aſſembled was ſhaken; and they were all filled with the Holy Spirit, and they ſpake the word of God with freedom.

Now the heart and ſoul of the multitude of believers was one: nor did any one 'of them' call any of his poſſeſſions his own; but all things were common amongſt them. And with great power did the apoſtles give forth their teſtimony of the reſurrection of the LORD JESUS; and great grace was upon them all. Neither was there any one indigent perſon among them; for as many, as were proprietors of lands or houſes, ſold them, and brought the price of the things they ſold, and laid 'it' down at the feet of the apoſtles; and diſtribution was made to every one according as any had need.

And Joſes, who by the apoſtles was ſirnamed Barnabas (which being interpreted, ſignifies, A ſon of conſolation) a Levite, 'and' by birth a Cyprian, having an eſtate, ſold it, and brought the money and laid it down at the feet of the apoſtles. But a certain man, named Ananias, with Sapphira his wife, ſold an eſtate, and ſe-

* Pſal. ii. 1, 2. † Or, haſt anointed to do whatſoever thy hand and thy counſel determined before to be done, both Herod, &c.

creted part of the price, his wife alſo being privy ‘ to it *;’ and bringing a certain part, he laid it down at the feet of the apoſtles. But Peter ſaid, “ O Ananias, why hath Satan filled thine heart, ‘ that thou ſhouldeſt attempt ’ to impoſe on the Holy Spirit, and to ſecrete part of the price of the land? While it remained, did it not continue thine? and when it was ſold, was it not in thine own power? why haſt thou admitted this thing into thine heart? Thou haſt not lyed to men, but to God.” And Ananias hearing theſe words, fell down, and expired: and great fear came on all, that heard theſe things. Then the young men aroſe, and bound him up, and carrying him out, they buried him. And after the interval of about three hours, his wife alſo, not knowing what was done, came in. And Peter ſaid to her, “ Tell me whether you ſold the land for ſo much.” And ſhe ſaid, “ Yes, for ſo much.” Then Peter ſaid unto her, “ How is it, that you have conſpired together to tempt the Spirit of the Lord. Behold the feet of thoſe, who have been burying thy huſband, ‘ are ’ at the door, and they ſhall carry thee out.” And immediately ſhe fell down at his feet, and expired: and the young men coming in, found her dead, and carried her out, and buried her by her huſband †. And great fear came upon

* Or, conſcious ‘ of it.’ † Some eminent critics propoſe a new arrangement of the preceding and ſubſequent words, which according to the common verſion would run thus, —— “ AND great fear came upon all the church, and “ on as many as heard theſe things: And believers were the “ more added to the Lord, multitudes both of men and wo- “ men: And they were all with one accord in Solomon’s “ porch. And of the reſt [i. e. ſuch as were not really “ converted] durſt no man join himſelf to them: but the “ people magnified them.

“ And by the hands of the apoſtles were many ſigns and “ wonders wrought. Inſomuch that they brought forth “ the ſick into the ſtreets, &c.” See Bowyer’s Gr. Teſt. 2 vols. 12mo. 1763.

upon all the assembly, and upon all that heard these things.

And many signs, and wonders were done among the people by the hands of the apostles, (and they were all unanimously in Solomon's portico, and none of the rest presumed to join himself to them; but the people magnified them: and multitudes both of men and women believing, were the more 'willingly' added to the Lord:) insomuch that along the streets they brought out the sick, and laid them on beds, and couches, that at least the shadow of Peter, coming by, might overshadow some of them. And multitudes also 'out' of the cities round about, came together to Jerusalem, bringing the sick, and those that were troubled with unclean spirits, who were all healed.

But the high-priest arising, and all they that were with him, which was the sect of the Sadducees, were filled with zeal, and laid their hands on the apostles, and put them into the common prison. But an angel of the Lord by night opened the doors of the prison, and bringing them out, said, "Go, and, presenting yourselves in the temple, speak to the people all the words of this life." And hearing 'this,' they went very early into the temple, and taught. But the high-priest being come, and they that were with him, they called together the Sanhedrim *, even the whole senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, they found them not in the prison. Returning therefore, they made their report, saying, "We found indeed the prison shut with all safety, and the keeper standing without before the doors; but having opened 'them,' we found no one within." Now when the 'high'-priest, and the captain of the temple, and the chief priests

* The supreme council of the Jews, consisting of 70 elders, or senators.

priests heard these words, they doubted concern-
25 ing them, what this could be. But one came, and told them, saying, "Behold the men, whom ye put in prison, are standing in the temple, and teaching the people." Then the captain went with the officers, and brought them (not by violence; for they feared the people lest they should be stoned:) and when they had brought them, they set them before the Sanhedrim. And the high-priest asked them, saying, "Did we not strictly charge you, that you should not teach in this name? and, behold, you have filled Jerusalem with your doctrine, and would bring this man's blood upon us." But Peter and 'the rest of' the apostles answered, and said, "It is ne-
30 cessary to obey God, rather than men. The God of our fathers hath raised up JESUS, whom ye slew, hanging him on a tree: HIM hath God exalted at his right-hand 'to be' a prince, and saviour to give repentance unto Israel, and remission of sins. And we are his witnesses of these things, and the Holy Spirit also, whom God hath given to them who submit to his government."

And when they heard 'this,' they grinded their teeth at them, and consulted how they might put them all to death. But a certain Pharisee in the Sanhedrim, whose name was Gamaliel, a doctor of the law, in great esteem among all the people, rose up, and commanded the apostles to be taken
35 out for a little while: and he said unto them, "Ye men of Israel, take heed to yourselves what you are about to do to these men; some time ago Theudas arose, pretending himself to be some extraordinary person; to whom a number of men, about four hundred, adhered: who was slain; and all who hearkened to him were scattered, and came to nothing. After him Judas the Galilean arose in the days of the enrollment, and drew a multitude of people after him,

and

and he was deſtroyed; and all, who had hearkened to him, were diſperſed. And with regard to the preſent affair, I ſay unto you, refrain from theſe men, and let them alone: for if this counſel, or this work be of men, it will moulder away: but, if it be of God, you cannot diſſolve it. 'And take heed' leſt you be found even fighters againſt God." And they yielded to him; and having called in the apoſtles, and ſcourged them, they charged them not to ſpeak in the name of JESUS, and diſmiſſed them. And they departed from the preſence of the Sanhedrim, rejoicing, that they were counted worthy to be expoſed to infamy for the ſake of his name. And every day they ceaſed not in the temple, and from houſe to houſe, to teach, and to preach JESUS the Meſſiah *.

Now in thoſe days, the number of the diſciples being multiplied, there aroſe a murmuring of the Grecians † againſt the Hebrews, becauſe their widows were neglected in the daily miniſtration. And the twelve having called the multitude of the diſciples together, ſaid, "It is by no means agreeable, that we ſhould leave the word of God to attend tables; therefore, brethren, look out from among yourſelves ſeven men of an atteſted character, full of the Holy Spirit and of wiſdom, whom we may ſet over this affair: and we will conſtantly attend to prayer, and to the miniſtry of the word." And the ſpeech was pleaſing to all the multitude, and they elected Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proſelyte of Antioch; whom they preſented before the apoſtles: and they having prayed, laid 'their' hands upon

* Or, JESUS CHRIST. † Or, Helleniſts; i. e. Jews, who uſed the Greek language.

upon them. And the word of God grew; and the number of disciples in Jerusalem was greatly multiplied; and a great multitude of priests became obedient to the faith.

And Stephen being full of grace and of power, wrought many miracles, and great signs among the people. But there arose some of the synagogue, which is called 'that' of the Libertines *, and 'some' of the Cyrenians, and Alexandrians, and of them of Cilicia, and Asia, disputing with Stephen. And they were not able to stand against the wisdom and spirit with which he spake. Then they suborned men to say, "We heard him speak blasphemous words against Moses, and 'against' God." And they stirred up the people and the elders and the Scribes, and setting upon 'him,' they dragged him away with them, and brought 'him' to the Sanhedrim. And they set up false witnesses, who said, "This man is incessantly speaking blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change its customs, which Moses delivered to us." And all that sate in the Sanhedrim, fixing their eyes upon him, saw his countenance like the countenance of an angel.

Then the high-priest said, "Are these things indeed thus?" And he said, "Men, brethren, and fathers, hearken, The God of glory appeared to our father Abraham, while he was in Mesopotamia, before he dwelt in Charran, and said to him, "Depart from thy country, and from thy "kindred; and come into a land, which I will "shew thee †." Then departing from the land of the Chaldeans, he dwelt in Charran: and from thence, after his father died, he caused him to remove

* Probably so called from their having been children of freed men. † Gen. xi. 31.

remove his habitation into this land, in which you now dwell. And he gave him no inheritance in it, not so much as the dimensions of his foot: nevertheless he promised to give it for a possession to him, even to his seed after him, when 'as yet' he had no child. And God spake 'to him' thus,—that his seed should "sojourn in a foreign "land, and they shall inslave and abuse them "four hundred years. And the nation to which "they shall be inslaved, said God, I will judge; "and afterwards they shall come out, and serve "me in this place *." And he gave him the covenant of circumcision; and so he begat Isaac, and circumcised him on the eighth day: And Isaac 'begat' Jacob; and Jacob 'begat' the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: nevertheless God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharoah king of Egypt; and he constituted him ruler over Egypt, and all his house. And a famine came upon all the land of Egypt and Canaan, and great affliction; and our fathers did not find sustenance. But Jacob hearing that there was corn in Egypt, sent our fathers first; and the second time Joseph was made known to his brethren; and the family of Joseph was discovered to Pharoah. And Joseph sent, and invited his father Jacob, and all his kindred to him, amounting to seventy FIVE souls †.

"So Jacob went down into Egypt, and died, he and our fathers: and they were carried over to Sychem, and were laid in the sepulchre, which Abraham ‡ purchased for a sum of money of the sons

* Gen. xv 13, 14. † Some propose, "Amounting "IN ALL to seventy souls." Πασῖς, or πασῶν, instead of πασῖ. See Gen. xlvi 27. ‡ It probably was originally, "Which HE [Jacob] purchased." See Gen. xxxiii. 19. Josh. xxiv. 32.

sons of Emmor 'the father' of Sychem. And as the time of the promise drew near, which God had sworn to Abraham, the people grew, and multiplied in Egypt; till another king arose, who knew not Joseph. He forming crafty designs against our kindred, treated our fathers injuriously, by causing their infants to be exposed, that their race might perish. In which time Moses was born; and was exceeding beautiful *; and he was bred up for three months in his father's house: and being exposed, the daughter of Pharoah took him up, and nourished him for her own son: and Moses was educated in all the wisdom of the Egyptians; and he was mighty in discourses, and in actions. But when he was arrived at the full age of forty years, it came into his heart to visit his brethren, the children of Israel. And beholding 'one of them' injured, he defended 'him;' and smiting the Egyptian, he avenged him that was oppressed. And he supposed, that his brethren would have understood, that God would give them salvation † by his hand: but they did not understand. And the next day he shewed himself to them, as they were quarreling, and would have persuaded them to peace, saying, "Men, you are brethren, why do ye injure one another?" But he, that injured his neighbour, thrust him away, saying, "Who hath made thee a ruler, and a judge over us? wilt thou kill me, as thou didst yesterday slay the Egyptian?" Then Moses fled at this saying, and became a sojourner in the land of Midian; where he begat two sons. And when forty years were fulfilled, the angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of mount Sinai. And Moses seeing 'it,' admired the vision: and as he drew near to behold 'it,' the voice of the Lord came unto him, 'saying,' "I

* Or, of a divine beauty. † Or, deliverance.

" I am the God of thy fathers, the God of Abra-
" ham, and the God of Iſaac, and the God of
" Jacob *." And Moſes trembled, and did not
dare to behold 'it.' And the Lord ſaid unto him,
" Looſe thy ſhoes from thy feet; for the place
" in which thou ſtandeſt is holy ground. I have
" ſurely ſeen the evil treatment of my people,
" which are in Egypt, and I have heard their
" groaning, and I am come down to deliver
" them: and now come, I will ſend thee into
" Egypt †." This Moſes, whom they re- 35
nounced, ſaying, " Who hath conſtituted thee
a ruler, and a judge?" this very perſon did God
by the hand of the angel, who appeared to him
in the buſh, ſend 'to be' a ruler, and a redeemer.
He led them forth, doing wonders and ſigns in
the land of Egypt, and in the Red Sea, and in
the wilderneſs for forty years.

" This is that Moſes, who ſaid to the children
of Iſrael, " A prophet ſhall the Lord your God
" raiſe up unto you from amongſt your bre-
" thren, like unto me; him ſhall you hear ‡."
This is he, who was in the aſſembly in the wil-
derneſs, with the angel, that ſpake to him on-
mount Sinai, and with our fathers, who received
the lively oracles, to give unto us. To whom
our fathers would not be obedient, but thruſt him
from them, and returned back again to Egypt in
their hearts, ſaying to Aaron, " Make us Gods, 40
who may march before us; for 'as for' this Mo-
ſes, who brought us up out of the land of Egypt,
we know not what is become of him." And
they made a calf in thoſe days, and brought a
ſacrifice to the idol, and rejoiced in the works of
their own hands. So God turned, and gave them
up to worſhip the hoſt of heaven; as it is written
in the book of the prophets, " O ye houſe of If-
" rael,

* Exod. iii. 1, 2. † Exod. iii. 5—10. ‡ Deut. xviii. 15.

" rael, did ye offer victims and sacrifices to me
" for forty years in the wilderness? And you
" have since taken up the tabernacle of Moloch,
" and the star of your god Remphan, 'even'
" the figures, which you have made to worship
" them: and 'therefore' I will carry you away
" beyond Babylon *." The tabernacle of witness was with our fathers in the wilderness, as he had appointed, who spake unto Moses to make it according to the model which he had seen:
45 which also our fathers receiving, brought in with Joshua into the possession of the heathen, whom God drove out from before the face of our fathers, † until the days of David, who found favour before God, and made it his petition to find a dwelling for the God of Jacob. But Solomon built him an house: yet the Most High dwelleth not in temples made with hands; as saith the prophet, " Heaven 'is' my throne, and the earth
" 'is' my footstool: what house will you build
" for me, saith the Lord? or what 'is' the place
50 " of my rest? Hath not my hand made all these
" things ‡?"

" Oh ye stiff-necked, and uncircumcised in heart and ears, ye always do resist the Holy Spirit: As your fathers 'did,' so do ye. Which of the prophets did not your fathers persecute? yea, they slew those, who spake before of the coming of that righteous one; of whom you have now become the betrayers, and murderers. Who have received the law thro' ranks of angels ||. and have not kept it." And hearing these things, they were cut to the heart §, and they gnashed 'their'
55 teeth upon him. But he, being full of the Holy Spirit,

* Amos v. 25—27. † Some connect this with the words above, " The tabernacle, &c. was with our fa-
" thers," including the intermediate words in a parenthesis.
‡ Isa. lxvi. 1. || Or, amidst orders of angels. § Or, their hearts were sawn asunder.

Spirit, looking up ſtedfaſtly towards heaven, ſaw the glory of God, and JESUS ſtanding at the right-hand of God. And he ſaid, "Behold, I ſee the heavens opened, and the ſon of man ſtanding at the right-hand of God." But crying out with a loud voice, they ſtopped their ears, and ruſhed upon him with one accord. And caſting 'him' out of the city, they ſtoned 'him *:' and the witneſſes laid down their garments at the feet of a young man, whoſe name was Saul. And they ſtoned Stephen invoking and ſaying, "LORD JESUS, receive my ſpirit." And bending his 60
knees, he cried out with a loud voice, "O Lord, charge not this ſin to their account." And when he had ſaid this, he fell aſleep. And Saul was well pleaſed with his ſlaughter.

And in that 'very' day there was a great per- ✠
ſecution againſt the church in Jeruſalem; and they were all diſperſed thro' the regions of Judea, and Samaria, except the apoſtles. And devout men carried Stephen forth 'to his burial,' and made great lamentation for him. But Saul made havoc of the church, entring into houſes, and dragging men and women, 'whom' he committed to priſon. Nevertheleſs they who were diſperſed, went about preaching the word.

Then came Philip to the city of Samaria, and 5
preached CHRIST unto them. And the people unanimouſly attended to the things, that were ſpoken by Philip; as they heard and ſaw the miracles which he performed. For unclean ſpirits, which had poſſeſſed many, crying with a loud voice, came out of them; and many, who were paralytic and lame, were healed. And there was great joy in that city. But there was a certain man, named Simon, who had before in the ſame city uſed magic, and aſtoniſhed the nation of Samaria;

* Some propoſe, "They gathered ſtones."

Samaria; pretending himſelf to be ſome extraor-
10 dinary perſon: to whom they all paid regard from the leaſt to the greateſt, ſaying, "This man is the great power of God." And they paid regard to him, becauſe he had for a long time aſtoniſhed them with 'his' enchantments. But when they gave credit to Philip, preaching the things concerning the kingdom of God and the name of JESUS CHRIST, they were baptized both men and women. And Simon himſelf alſo believed; and being baptized, he kept near to Philip, beholding with amazement the great and powerful miracles, which were wrought.

Now when the apoſtles, who were at Jeruſalem, heard that Samaria had received the word
15 of God, they ſent to them Peter and John; who going down, prayed for them, that they might receive the Holy Spirit: (for he was not yet fallen on any of them; only they were baptized in the name of the LORD JESUS.) Then they laid 'their' hands on them, and they received the Holy Spirit. Now when Simon ſaw, that the Holy Spirit was given by the impoſition of the apoſtles hands, he offered them money, ſaying, "Give ME alſo this power, that on whomſoever I lay hands, he may receive the Holy Spirit."
20 But Peter ſaid to him, "Let thy money go with thee to deſtruction, ſince thou haſt thought the gift of God might be purchaſed with money. Thou haſt no part, nor lot in this matter; for thine heart is not upright in the ſight of God. Repent therefore of this thy wickedneſs; and beg of God, if perhaps the thought of thy heart may be forgiven thee: for I perceive, that thou art in the gall of bitterneſs, and bond of iniquity." And Simon anſwered, and ſaid, "Make your ſupplications to the Lord on my behalf, that none of theſe things, which ye have ſpoken, may come upon me."

When

When therefore they had borne their teſtimo- 25
ny *, and had ſpoken the word of the Lord, they turned back for Jeruſalem; and preached the goſpel in many villages of the Samaritans.

And an angel of the Lord ſpake to Philip, ſaying, "Ariſe, and go towards the ſouth by the way that goeth down from Jeruſalem to Gaza, which is deſart." And he aroſe, and took his journey: and behold a certain Ethiopian eunuch, a grandee of Candace, the queen of the Ethiopians, that was over all her treaſure, who had come to worſhip at Jeruſalem, was returning, and ſate in his chariot reading the prophet Iſaiah. And the Spirit ſaid to Philip, "Approach, and join thyſelf to this chariot." And Philip running 30
up, heard him read in the prophet Iſaiah, and ſaid, "Doſt thou underſtand thoſe things, which thou art reading?" And he ſaid, "How can I, unleſs ſome one ſhould guide me?" And he requeſted Philip, that he would come up, and ſit with him. Now the period of ſcripture, which he was reading was this; "He was brought to "the ſlaughter, as a ſheep, and as a lamb before "its ſhearers 'is' dumb, ſo he opened not his "mouth. In his humiliation his judgment was "taken away; and who ſhall declare his gene- "ration? for his life is cut off from the earth †." And the eunuch anſwering Philip, ſaid, "I beſeech thee, of whom doth the prophet ſay this? of himſelf, or ſome other perſon?" Then Philip 35
opened his mouth, and beginning from this ſcripture, preached to him JESUS. And, as they went along the way, they came to a certain water, and the eunuch ſaid, "Behold 'here is' water; what ſhould hinder my being baptized?" And Philip ſaid, "If thou believeſt with all thy heart,

* Sc. to the truth of the goſpel. † i. e. his humble ſtation expoſed him to injuſtice: and who can deſcribe the wickedneſs of the age in which he appeared, Iſa. liii. 7, 8.

heart, it may lawfully be done." And he answering, said, "I believe that JESUS CHRIST is the son of God." And he ordered the chariot to stop, and they both went down to * the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord snatched away Philip, and the eunuch saw him no more: for he
40 went on his way rejoicing. But Philip was found at Azotus †; and going on from thence, he preached the gospel in all the cities, till he came to Cesarea.

Saul's Conversion.

✠ But Saul still breathing out threatenings and slaughter against the disciples of the Lord, came to the high-priest, and petitioned for letters from him to the synagogues at Damascus, that if he found any of that way ‡, whether they were men, or women, he might bring them bound to Jerusalem. And as he was proceeding on his journey, and was come near to Damascus, on a sudden a light from heaven shone around him, and he fell to the ground, and heard a voice saying unto him, "Saul, Saul, why dost thou persecute
5 me?" And he said, "Who art thou, Lord?" And the Lord said, "I am JESUS ||, whom thou persecutest. 'It is' hard for thee to kick against the goads." And trembling, and amazed, he said, "Lord, what wilt thou have me to do?" And the Lord said unto him, "Arise, and go into the city, and it shall be told thee what thou must do §." And the men, who traveled with him, stood astonished, hearing indeed the voice ⸸, but seeing no one. Then Saul arose from

* Or, into the. † Or, Azhdod, 30 miles from Gaza. 1 Sam. vi. 17. ‡ Or, sect. || "I am JESUS the Nazarene." See chap. xxii. 8. § See chap. xxii. 10. xxvi. 16 ⸸ i. e. indistinctly, without understanding what was said. See chap. xxii. 9.

from the earth; and tho' his eyes were open, he saw no man: but they led him by the hand, and brought him to Damascus. And he was three days without sight, and neither eat, nor drank. Now there was a certain disciple at Damascus, whose name was Ananias, and the Lord said to him in a vision, "Ananias." And he said, "Behold I 'am here,' Lord." And the Lord 'said' to him, "Arise, and go to that which is called the Straight Street, and enquire in the house of Judas, for a man of Tarsus, whose name is Saul; for behold he is praying; and he hath seen in a vision, a man whose name is Ananias coming in, and laying 'his' hand upon him, that he might recover his sight." And Ananias answered, "Lord, I have heard by many concerning this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief-priests to bind all that invoke thy name." But the Lord said unto him, "Go thy way; for this man is to me a chosen vessel, to bear my name before nations, and kings, and the children of Israel: for I will shew him how many things he must suffer for my name."

Then went Ananias, and entered into the house; and laying his hands upon him, he said, "Brother Saul, the Lord, 'even' JESUS, who appeared to thee on the way, as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit." And immediately there fell from his eyes 'something' like scales; and he presently recovered his sight, and arose, and was baptized; and having received food, he was strengthened. And Saul was for several days with the disciples at Damascus. And immediately he preached Christ in the synagogues, that he is the son of God. And all that heard him were astonished, and said, "Is not this he, who in Jerusalem spread desolation

among them, who called on this name; and came hither to this end, that he might carry them bound to the chief priests?" But Saul was strengthened so much the more; and confounded the Jews, that dwelt at Damascus, evincing that this is the Messiah *. And when many days were fulfilled, the Jews conspired to kill him: but their design was made known to Saul; and they watched the
25 gates day and night to murder him. But the disciples took him by night, and let 'him' down by the wall in a basket. And when Saul was come to Jerusalem, he attempted to associate with the disciples; but they all feared him, not believing that he was a disciple. But Barnabas taking him, brought 'him' to the apostles, and related to them, how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of JESUS. And he was with them coming in, and going out at Jerusalem, and preaching boldly in the name of the Lord JESUS. And he spake, and disputed with the Hellenists, but they at-
30 tempted to kill him; and the brethren being informed 'of it,' conducted him to Caesarea, and sent him away to Tarsus. Then the churches thro' all Judea, and Galilee, and Samaria, being edified, had rest; and walking in the fear of the Lord, and in the consolation of the Holy Spirit, were multiplied.

Now it came to pass, that Peter making a progress thro' all 'parts †,' came also to the saints that dwelt at Lydda. And he found there a certain man, whose name was Aeneas, who had a palsy, and had kept his bed eight years. And Peter said to him, "Aeneas, JESUS the Messiah healeth thee; arise, and make thy bed." And
35 he arose immediately. And all the inhabitants of

* Or, CHRIST. † Of the neighbouring country.

of Lydda, and Saron * saw him, and turned to the Lord.

And there was at Joppa a certain female disciple, named Tabitha, who by interpretation is called Dorcas, 'and' she was full of good works, and alms-deeds, which she did. And it came to pass in those days, that she was sick, and died. And when they had washed her, they laid her in an upper chamber. And as Lydda was near Joppa, the disciples hearing that Peter was there, sent two men to him, intreating him that he would not delay to come to them. And Peter arose, and went with them. And when he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and shewing the coats, and mantles, which Dorcas made, while she was with them. And Peter put- 40
ting them all out, kneeled down and prayed; and turning to the body, he said, "Tabitha, arise." And she opened her eyes, and seeing Peter, sat up. And giving her his hand, he raised her up; and having called the saints and widows, he presented her alive. And 'this' was known throughout all Joppa; and many believed in the Lord. And he continued many days at Joppa, in the house of one Simon a tanner.

Now there was a certain man in Caesarea, named ✠
Cornelius, a centurion, of that, 'which is' called the Italian band †, a man of piety, and one that feared God, with all his house; giving also much alms to the people, and praying to God continually. He evidently saw in a vision about the ninth hour ‡ of the day, an angel of God coming in to him, and saying to him, "Cornelius." And having fixed his eyes upon

* Or, Sharon, a beautiful vale. 1 Chron. xxvii. 29. Isa xxxiii. 9. xxxv. 2. lxv. 10. † Or, cohort; (about 1000 men.) ‡ Three in the afternoon.

him, he was afraid, and said, "What is it, Lord?" And he said to him, "Thy prayers, and thine alms are come up as a memorial before God. And now send men to Joppa, and fetch hither 'one' Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou must do." As soon then as the angel, who spake to Cornelius, was gone, he called two of his domestics, and a pious soldier of them that waited upon him; and having related to them all 'these' things, he sent them to Joppa. On the next day, while they were on their journey, and drew near the city, Peter went up to the top of the house to pray about the sixth hour *. And he was very hungry, and would have taken a little refreshment; but while they were preparing, he fell into an extasy †; and he saw heaven opened, and something descending to him, like a great sheet, fastened at the four corners, and let down to the earth: in which there were all 'sorts of' things, 'even' four-footed animals of the earth, and wild beasts, and reptiles ‡, and fowls of the air. And there came a voice to him, "Rise, Peter, kill, and eat." But Peter said, "By no means, Lord, for I have never eaten any thing, which is common, or unclean." And the voice 'said' to him again the second time, "Those things, which God hath cleansed, do not thou call common." And this was done three times, and the sheet || was taken up into heaven again.

While Peter was doubting in himself what the vision which he had seen might import, behold the men, who were sent from Cornelius, having enquired out the house of Simon, stood at the door; and calling, they asked, if Simon, whose surname was Peter, lodged there. Now, as Peter

* About noon. † Or, trance. ‡ Or creeping things. || Gr. piece of furniture.

ter was reflecting on the vision, the spirit said unto him, "Behold three men are enquiring for thee: arise therefore, and go down, and take the journey with them without any scruple: for I have sent them." Then went Peter down to the men who were sent to him from Cornelius; and said, "Behold, I am the man whom you enquire for: what is the cause for which you are come hither?" And they said, "Cornelius the centurion, a righteous man, who feareth God, and hath a character attested by all the Jewish people, hath been divinely instructed by an holy angel to send for thee to his house, and to hear words from thee." Having therefore called them in, he entertained 'them,' and the next day Peter set out with them: and some of the brethren, who were of Joppa, went with him. And the next day they entered into Cæsarea; and Cornelius was waiting for them, having called together his relations and intimate friends.

And, as Peter was entering, Cornelius met him, and falling down at his feet, worshipped him *. But Peter raised him up, saying, "Arise, I also myself am a man." And discoursing with him, he went in, and found many gathered together. And he said to them, "You know that it is unlawful for a man, that is a Jew, to join with, or to come into the house of one of another nation: nevertheless God hath shewn me, that I am to call no man common, or unclean. Wherefore when I was sent for I came without debate: I ask therefore on what account you have sent for me?" And Cornelius said, "Four days ago I was fasting till this hour, and at the ninth hour I prayed in my house, and behold a man stood before me in bright raiment, and said, "Cornelius, thy prayer is heard, and thine alms are remembered before God: send

* Or, prostrated himself before him.

therefore to Joppa, and call hither Simon, whoſe ſirname is Peter; he lodgeth in the houſe of 'one' Simon a tanner, by the ſea ſide; who when he is come, ſhall ſpeak unto thee." Immediately therefore I ſent to thee, and thou haſt done well in coming. Now therefore we are all here preſent before God, to hear all things which God hath given thee in charge."

Then Peter opening his mouth, ſaid, "Of a truth I perceive, that God is no reſpecter of perſons; but in every nation, he that feareth him, and worketh righteouſneſs, is acceptable to him. 'This is' that meſſage, which he ſent to the children of Iſrael, proclaiming the glad tidings of peace by JESUS CHRIST, who is Lord of all. You know the report, there was thro' all Judea, which began from Galilee, after the baptiſm which John preached, 'concerning' JESUS of Nazareth; how God anointed him with the Holy Spirit, and with power; who went about doing good, and healing all, who were oppreſſed by the devil; for God was with him. And we are witneſſes of all things, which he did, both in the region of the Jews, and in Jeruſalem: whom they ſlew, hanging him upon a tree *. This very perſon hath God raiſed up on the third day, and hath given him to become manifeſt, not to all the people, but to witneſſes before appointed by God, 'even' to us, who have eaten and drunk with him after he roſe from the dead. And he hath given in charge to us to proclaim to the people, and to teſtify, that it is he who is appointed by God 'to be' the judge of the living, and the dead. To him bear all the prophets witneſs, that every one, who believeth on him, ſhall receive the forgiveneſs of ſins by his name." While Peter was yet ſpeaking theſe words, the Holy Spirit fell upon all that were hearing the word: and

* Or, gibbet.

and they of the circumciſion, who believed, as many as came with Peter, were aſtoniſhed, that the gift of the Holy Spirit was poured out upon the Gentiles alſo: for they heard them ſpeaking in 'diverſe' languages, and glorifying God. Then Peter anſwered, "Can any one forbid water, that theſe perſons ſhould not be baptized, who have received the Holy Spirit, as well as we?" And he ordered them to be baptized in the name of the Lord. And they intreated him to continue with them ſeveral days. 45

Now the apoſtles, and brethren, who were in Judea, heard that the Gentiles alſo had received the word of God. And when Peter was come up to Jeruſalem, they, who were of the circumciſion, contended * with him, ſaying, "Thou didſt go in to men, who were uncircumciſed, and didſt eat 'with them.'" And Peter beginning, opened to them 'the matter' in order, ſaying, "I was praying in the city of Joppa, and, in a trance, I ſaw a viſion, ſomething like a great ſheet deſcending from heaven, let down by the four corners, and it came cloſe to me: and looking attentively upon it, I obſerved and ſaw four-footed creatures of the earth, and wild beaſts, and reptiles, and fowls of the air: and I heard a voice ſaying to me, "Ariſe, Peter, kill, and eat:" But I ſaid, "By no means, Lord, for nothing common, or unclean, hath ever entered into my mouth." And the voice anſwered me the ſecond time from heaven, "Thoſe things, which God hath cleanſed, do not thou call common." And this was done three times. And all the things were drawn up again into heaven. And behold at that inſtant three men were come to the houſe, in which I was, ſent from Caeſarea to me. And the Spirit commanded me to go with them without 5 10

* Or, expoſtulated.

out any ſcruple: and theſe ſix brethren alſo went along with me. And we entered into the man's houſe: and he told us, how he had ſeen an angel ſtanding in his houſe, and ſaying to him, "Send men to Joppa, and fetch hither Simon, whoſe ſirname is Peter; who ſhall ſpeak words to thee, by which thou and all thy family ſhall be ſaved."
15 And as I began to ſpeak, the Holy Spirit fell upon them, even as upon us at the beginning. And I remembered the word of the Lord, how he ſaid, "John indeed baptized with water, but "you ſhall be baptized with the Holy Spirit *." Since therefore God gave to them the ſame gift, as 'he did' to us who had believed on the Lord JESUS CHRIST, what was I, that I ſhould be able to prohibit † God?" And when they heard theſe things, they acquieſced, and glorified God, ſaying, "God hath then given to the Gentiles alſo repentance unto life."

Now therefore they, who were diſperſed by the diſtreſs which aroſe about Stephen, travelled as far as Phoenicia, and Cyprus, and Antioch, preaching the word to none but the Jews only.
20 But ſome of them were men of Cyprus, and Cyrene, who having entered into Antioch, ſpake to the Greeks, preaching the Lord JESUS. And the hand of the Lord was with them, and a great number believed, and turned unto the Lord. And the report concerning them came to the ears of the church that was at Jeruſalem; and they ſent forth Barnabas to go as far as Antioch. Who when he was come, and beheld the grace of God, rejoiced, and exhorted them all to adhere to the Lord with full determination of heart; for he was a good man, and full of the Holy Spirit, and of faith: and a conſiderable number were
25 added unto the Lord. Then Barnabas went to Tarſus,

* Acts i. 5. † Or, forbid.

Tarſus to ſeek Saul; and finding him, he brought him to Antioch. And it came to paſs that they aſſembled in the church for a whole year, and taught conſiderable numbers; and the diſciples were by divine appointment firſt named CHRISTIANS at Antioch. And in theſe days prophets came from Jeruſalem to Antioch. And one of them, whoſe name was Agabus, ſtood up, and ſignified by the Spirit, that there ſhould ſhortly be a great famine over all the land: which came to paſs in the days of Claudius Caeſar. And the diſciples determined, that according to the reſpective abilities of each, they ſhould ſend to the aſſiſtance of the brethren, who dwelt in Judea. And this they did, ſending 'it' to the elders by 30 the hands of Barnabas and Saul.

Now about that time Herod the king laid hands ✠ on ſome of the church, to afflict them. And he ſlew James the brother of John with the ſword. And as he ſaw that 'this' was acceptable to the Jews, he went on to ſeize Peter alſo: and it was in the days of unleavened bread. And having ſeized him, he put him in priſon, delivering him to the cuſtody of four quaternions of ſoldiers *, intending after the paſſover to bring him out to the people. In the mean time, therefore, Peter 5 was kept in the priſon; but earneſt and continued prayer was made to God on his account by the church.

And when Herod was ready to have brought him out †, 'even' that very night, Peter was ſleeping between two ſoldiers, bound with two chains; and the guards before the door were keeping the priſon. And behold an angel of the Lord preſented himſelf, and a light ſhone in the houſe; and giving Peter a blow on the ſide, he

* Sixteen ſoldiers, who were to guard him by turns, four at a time. † To execution.

awoke him, saying, "Arise quickly:" and his chains fell off from his hands. And the angel said to him, "Gird thyself, and bind on thy sandals," and he did so. And he saith to him, "Throw thy mantle round thee, and follow me." And going out, he followed him, and he did not know that what was done by the angel was true 'and real,' but supposed that he had seen a vision. And passing thro' the first and second watch, they came to the iron gate, that leads into the city; which opened to them of its own accord. And going out, they went thro' one street, and immediately the angel departed from him. And Peter being come to himself, said, "Now I know truly that the Lord hath sent his angel, and hath delivered me from the hand of Herod, and from all the expectations of the Jewish people." And recollecting, he came to the house of Mary, the mother of John, who was firnamed Mark; where many were gathered together, praying.

And as Peter knocked at the door of the outer gate, a maiden, whose name was Rose *, went to enquire, who was there. And knowing Peter's voice, transported with joy, she did not open the gate, but running in, told 'them' that Peter was standing at the gate. And they said to her, "Thou art distracted:" but she confidently affirmed that it was so. Then they said, "It is his angel †." But Peter continued knocking; and when they had opened 'the door,' they saw him, and were astonished. And he beckoned to them with 'his' hand to be silent, and related to them how the Lord had conducted him out of prison. And he said, "Inform James and the brethren of these things:" and departing, he went to another place. And as soon as it was day, there was no small tumult among the soldiers, what was

* Rhoda, in Greek. † Some render it, His messenger.

was become of Peter. And Herod ſearching for him, and not finding him, examined the keepers, and ordered them to be led away to execution. And paſſing from Judea to Caeſarea he abode ' there.' And Herod was highly incenſed againſt the Ty- 20
rians and Sidonians; but they unanimouſly came before him; and gaining Blaſtus the king's chamberlain to their intereſt, they begged for peace, becauſe their country was nouriſhed by that of the king.

And upon a ſet day, Herod, being arayed in a royal habit and ſeated upon the throne, made an oration to them. And the people cried out, " It is the voice of a god, and not of a man." But immediately an angel of the Lord ſmote him, becauſe he gave not God the glory: and being eaten with worms, he expired. And the word of God grew, and was multiplied. AND Barna- 25
bas and Saul having fulfilled their miniſtry, returned from Jeruſalem, bringing along with them John, whoſe ſirname was Mark.

Now there were in the church that was at An- ✠
tioch, certain prophets and teachers; particularly Barnabas, and Simeon, who was called Niger, and Lucius the Cyrenean, and Manaen who was educated with Herod the tetrarch, and Saul. And as they were miniſtering to the Lord, and faſting, the Holy Spirit ſaid, " Separate to me Barnabas and Saul for the work to which I have called them." And having faſted and prayed, and laid their hands upon them, they diſmiſſed them. They therefore being ſent out by the Holy Spirit, departed to Seleucia, and from thence they ſailed to Cyprus, and being arrived at Sa- 5
lamis, they preached the word of God in the ſynagogue of the Jews; and they had alſo John for their attendant. And having traverſed the iſland, as far as Paphos, they found a certain Jew, a

magician 'and' false prophet, whose name was Bar-jesus, that was with the proconsul Sergius Paulus, a prudent man; who calling for Barnabas and Saul, desired to hear the word of God. But Elymas, the magician (for that was his name when translated) withstood them, endeavouring to turn away the proconsul from the faith. Then Saul (who is also 'called' Paul) being filled with the Holy Spirit, and looking stedfastly upon him, said, "O thou, 'who art' full of all deceit and of all wickedness, thou son of the devil, thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord? and behold now the hand of the Lord is upon thee, and thou shalt be blind and not see the sun for a time." And immediately a mist and darkness fell upon him; and going about, he sought some to lead him by the hand. Then the proconsul, seeing what was done, believed, being struck with the doctrine of the Lord.

And loosing from Paphos, they who were with Paul, came to Perga in Pamphylia, but John * withdrew himself from them, and returned to Jerusalem. Nevertheless they going on from Perga, came to Antioch in Pisidia, and entering into the synagogue on the sabbath-day, they sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, "Men, 'and' brethren, if you have any word of exhortation to the people, speak 'it.'" Then Paul stood up, and waving his hand, said, "Ye men of Israel, and ye that fear God, hearken! The God of this people of Israel chose our fathers, and raised † the people while sojourning in the land of Egypt, and led them out of it with an uplifted arm. And for the space of about forty years he endured their behaviour in the wilderness.

* Sirnamed Mark. † From their prostrate condition.

neſs. And having caſt out ſeven nations in the land of Canaan, he diſtributed their country to them for an inheritance. And after theſe tranſ- 20
actions, which laſted about four hundred and fifty years, he gave 'them' judges, till Samuel the prophet. And from that time they deſired a king: and God gave them Saul the ſon of Kiſh, a man of the tribe of Benjamin, for the term of forty years. And having removed him, he raiſed up to them David for a king; to whom alſo he gave teſtimony, and ſaid, "I have found David, "the ſon of Jeſſe, a man according to mine own "heart, who ſhall do all my will *." Of this man's ſeed, according to the promiſe, God hath raiſed up unto Iſrael JESUS the Saviour; John having, to introduce his appearance, before preached the baptiſm of repentance unto all the people of Iſrael. And when John was fulfilling his 25
courſe, he ſaid, "Whom do you imagine me to "be? I am not 'he;' but behold there cometh "one after me, the ſhoes of whoſe feet I am not "worthy to unlooſe." Men 'and' brethren, children of the family of Abraham, and thoſe among you that fear God, unto you is the word of this ſalvation ſent: For the inhabitants of Jeruſalem, and their rulers †, not knowing him, nor the ſayings of the prophets, which are read every ſabbath-day, have fulfilled 'them' in condemning him. And tho' they could find no cauſe of death 'in him,' yet they requeſted Pilate, that he might be executed. And when they had accompliſhed all things that were written concerning him, taking him down from the croſs, they laid him in a tomb. But God raiſed him up from 30
the dead: and he appeared for ſeveral days to thoſe,

* 1 Sam. xiii. 14. Pſal. lxxx. 20. † Or, by condemning him, have ignorantly even fulfilled the words of the prophets, which are read every ſabbath-day. B.

thoſe, that came up with him from Galilee to Jeruſalem, who are his witneſſes to the people. And we bring you good tidings, that the very promiſe, which was made to the fathers, God hath accompliſhed to us their children, in raiſing up JESUS; as it is alſo written in the ſecond Pſalm *, "Thou art my ſon, this day have I "begotten thee." And becauſe he hath raiſed him from the dead, no more to return to corruption, he hath ſaid thus, "I will give you the ſure
35 "mercies of David †." Wherefore alſo in another 'place' he ſaith, "Thou wilt not permit "thine holy one to ſee corruption ‡." Now David having ſerved his own generation according to the will of God ||, fell aſleep, and was gathered to his fathers, and ſaw corruption. But he whom God raiſed up, did not ſee corruption. Be it known therefore unto you, men 'and' brethren, that by him the remiſſion of ſins is preached unto you: and by him every one that believeth is juſtified from all things, from which
40 ye could not be juſtified by the law of Moſes. See to it therefore, that what is ſpoken in the prophets may not come upon you; "Behold, ye "deſpiſers, and wonder, and diſappear †; for "I perform a work in your days, a work which "ye ſhall not believe, if any one tell it you §."

But while the Jews were going out of the ſynagogue, the Gentiles deſired that theſe words might be ſpoken to them the following ſabbath. And when the ſynagogue was broke up, many of the Jews and of the devout proſelytes followed Paul and Barnabas; who ſpeaking to them, perſuaded them to continue in the grace of God.

And

* Ver. 7. † Iſa. lv. 3. ‡ Pſal. xvi. 10. || Or, David, after that in his generation he had ſerved the will of God. Blackwell. † Or, vaniſh: i. e. periſh ſuddenly. § Iſa. xxix. 14.

And on the following ſabbath almoſt the whole city was gathered together to hear the word of God. But the Jews ſeeing the multitudes, were 45
filled with zeal, and oppoſed the things which were ſpoken by Paul, contradicting and blaſpheming. Then Paul and Barnabas, with great freedom of ſpeech, ſaid, "It was neceſſary that the word of God ſhould firſt be ſpoken to you; but ſince you thruſt it away from you, and adjudge yourſelves unworthy of eternal life, behold we turn to the Gentiles. For ſo the Lord hath charged us, 'ſaying,' "I have ſet thee for a "light of the Gentiles, that thou ſhouldeſt be "for ſalvation to the ends of the earth *." And the Gentiles hearing 'theſe things,' rejoiced, and glorified the word of the Lord: and as many as were determined for eternal life believed †. And the word of the Lord was borne on ‡ throughout all that region. But the Jews ſtirred up 50
'ſome' devout women of conſiderable rank, and the magiſtrates of the city, and raiſed a perſecution againſt Paul and Barnabas, and drove them out of their territories. But they ſhook off the duſt of their feet againſt them, and came to Iconium. But the diſciples || were filled with joy and with the Holy Spirit.

And it came to paſs at Iconium, that they went ✠
both together into the ſynagogue of the Jews, and ſpake in ſuch a manner, that a great multitude both of the Jews and of the Greeks believed: (but the unbelieving Jews ſtirred up the minds of the Gentiles §, and filled them with malignity againſt the brethren:) for a conſiderable time therefore they continued ſpeaking freely 'in the cauſe'

* Iſa. xlix. 6. † Or, as many of them, as were collected together, believed in everlaſting life. B. ‡ As it were with a torrent. || Who were left at Antioch. § The heathen inhabitants.

cauſe ' of the Lord, who bare witneſs to the word of his grace, and gave ſigns and wonders to be done by their hands. But the multitude of the city was divided; and ſome were with the Jews, and others with the apoſtles. But as a violent attempt was made both of the Gentiles and of the Jews, with their rulers, to injure and to ſtone them; they having received intelligence of it, fled to Lyſtra, and Derbe, cities of Lycaonia, and to the adjacent country; and there they preached the goſpel.

And there ſate a certain man at Lyſtra, ' who was ' diſabled in his feet, being ſo lame from his mother's womb, that he never had walked. This man heard Paul ſpeaking; who fixing his eyes upon him, and ſeeing that he had faith to be healed, ſaid with a loud voice, " Stand upright on thy feet." And he leaped up, and walked. And the multitude ſeeing what Paul had done, lifted up their voices, ſaying in the Lycaonian language, " The gods are deſcended to us in the likeneſs of men." And Barnabas they called Jupiter, and Paul Mercury, becauſe he was the leader of the diſcourſe. And the prieſt of Jupiter, ' whoſe image ' was before their city *, brought oxen with garlands to the gates †, and would, with the multitude, have offered ſacrifice ' to them.' But the apoſtles Barnabas and Paul hearing of it, rent their mantles, and ran in among the multitude, crying out, and ſaying, " Sirs, why do ye theſe things? we alſo are men obnoxious to the ſame infirmities with yourſelves, and are preaching the goſpel to you, that you may turn from theſe vanities to the living God, who made the heaven, and the earth, and the ſea, and all things which are in them: who in former generations permitted all the nations

* As being their tutelar deity. † Or doors, of the houſe where the apoſtles were, B.

tions to walk in their own ways: though he did not leave himſelf without witneſs, doing good, 'and' giving us ſhowers of rain from heaven, and fruitful ſeaſons, filling our hearts with food, and gladneſs." And ſaying theſe things, they hardly reſtrained the people from ſacrificing to them.

But 'ſome' Jews came thither from Antioch and Iconium, and perſuaded the multitude; and having ſtoned Paul, they dragged 'him' out of the city, ſuppoſing him to be dead. But, as the 20 diſciples were gathered about him, he roſe up, and entered into the city; and the next day he departed with Barnabas to Derbe. And having preached the goſpel to that city, and made a conſiderable number of diſciples, they returned to Lyſtra, and to Iconium, and Antioch, confirming the ſouls of the diſciples, exhorting them to continue in the faith, and 'teſtifying' that it is neceſſary we ſhould enter into the kingdom of God through many tribulations. And when they had conſtituted preſbyters for them in every church, having prayed to God with faſting, they committed them to the Lord, in whom they had believed. And paſſing through Piſidia, they came to Pamphylia. And having ſpoken the word in 25 Perga, they went down to Attalia. And they ſailed from thence to Antioch; from whence they had been recommended to the grace of God, for that work which they had accompliſhed. And when they were come thither, and had gathered the church together, they related what God had done with them, and how he had opened a door of faith to the Gentiles. And they reſided there a conſiderable time with the diſciples.

And ſome, who came from Judea, taught the ✠ brethren, "Except ye be circumciſed according to the manner of Moſes, ye cannot be ſaved."

There

There being therefore a contention, and no ſmall debate 'on the part' of Paul and Barnabas againſt them, they reſolved that Paul and Barnabas, and ſome others of their number, ſhould go up to the apoſtles and elders at Jeruſalem about this queſtion. They therefore being brought forward on their journey by the church, went through Phœnicia and Samaria, relating the converſion of the Gentiles; and they occaſioned great joy to all the brethren. And being arrived at Jeruſalem, they were received by the church, and by the apoſtles, and elders; and they related what things God had done with them. But ſome of the ſect of the Phariſees that believed, roſe up, and ſaid, That it was neceſſary to circumciſe them, and to charge them to keep the law of Moſes.

And the apoſtles and elders were gathered together to conſult upon this affair. And after much debate, Peter roſe up, and ſaid to them, "Men, 'and' brethren, you know, that ſome conſiderable time ſince God among us choſe that the Gentiles by my mouth ſhould hear the word of the goſpel, and believe. And God, who knoweth the heart, bare witneſs to them, giving them the Holy Spirit, even as 'he did' to us: and made no diſtinction between us and them, having purified their hearts by faith. Now therefore why do you tempt God, by impoſing on the neck of the diſciples a yoke, which neither our fathers, nor we have been able to bear? But we believe, that we are ſaved by the grace of the Lord JESUS CHRIST, in the ſame manner as they." And the whole multitude kept ſilence, and attended to Barnabas and Paul, relating what ſigns and wonders God had done among the heathen by them. Then after they had done ſpeaking, James anſwered, ſaying, "'Men' and' brethren, hearken unto me. Simon hath been relating how God firſt looked down on the Gentiles to take

from

from among them a people for his name. And 15
the words of the prophets harmonize with this;
as it is written, "After this I will return, and
"will build up the tabernacle of David, which
"is fallen down; yea, I will rebuild its ruins,
"and set it upright again: that the remainder
"of men may seek the Lord, even all the hea-
"then upon whom my name is called, saith the
"Lord who doth all these things *." 'Now'
all his works are from eternity known unto God.
Wherefore I determine † not to disquiet those,
who from among the Gentiles are converted to
God: but to write to them, that they abstain 20
from the pollutions of idols, and fornication,
and 'from' that which is strangled, and 'from'
blood. For Moses hath from ancient generations
those, who preach him in every city, being read
in the synagogues every sabbath-day."

Now then it seemed good to the apostles and
elders, and all the church, to send to Antioch
with Paul and Barnabas chosen men from among
themselves, namely Judas surnamed Barsabas, and
Silas, men of principal account among the bre-
thren; writing by their hand these things:

"THE apostles, and elders, and brethren send
"greeting to the brethren from among the Gen-
"tiles in Antioch, and Syria, and Cilicia.

"FORASMUCH as we have been informed, that
"some going out from among us, to whom we
"gave no commission, have troubled you with
"discourses, unsettling your minds, saying,
"that 'you must' be circumcised, and keep the
"law: we, being unanimously assembled, have 25
"thought proper to send you chosen men with
"our beloved Barnabas and Paul; men that have
"exposed their lives for the name of our Lord
"JESUS CHRIST. We have therefore sent Judas
"and

* Amos ix. 11, 12. † Or, my judgment is.

" and Silas, who will alſo tell 'you' by word
" of mouth the ſame things. For it hath ſeemed
" good to the Holy Spirit, and to us, to impoſe
" no further burden upon you beſides theſe ne-
" ceſſary things *; that you abſtain from things
" offered to idols, and from blood, and from any
" thing ſtrangled, and from fornication: From
" which you will do well to keep yourſelves.
" Farewel."

30 They therefore being diſmiſſed, came to Antioch; and aſſembling the multitude, delivered the epiſtle. And when they had read 'it,' they rejoiced for the conſolation 'it brought.' And Judas and Silas being prophets † alſo themſelves, in a copious diſcourſe exhorted and ſtrengthened the brethren. And having made ſome ſtay, they were diſmiſſed with peace from the brethren to the apoſtles. But Silas thought proper to con-

35 tinue there. Paul alſo and Barnabas continued at Antioch, teaching, and preaching the good word of the Lord; with many others alſo.

And after ſome days Paul ſaid to Barnabas, " Let us return and viſit our brethren in all the cities, to which we have preached the word of the Lord, 'that we may enquire' how they do." And Barnabas adviſed to take along with them John ſirnamed Mark. But Paul did not think proper to take with them that perſon, who had withdrawn himſelf from them from Pamphylia, and went not with them to the work. There was therefore a ſharp fit of anger, ſo that they ſeparated from each other; and Barnabas, taking

40 Mark along with him, ſailed to Cyprus. But Paul made choice of Silas, and departed; being commended to the grace of God by the brethren.

And

* Or, no greater burden than theſe things, which are of neceſſity. B. † i. e. perſons of great ability in the knowledge of the ſcriptures.

And he went through Syria, and Cilicia, confirming the church. And he came to Derbe, and Lystra: and, behold, a certain disciple was there, whose name was Timothy, the son of a believing Jewess, but of a Grecian father; who had an honourable character given by the brethren in Lystra and Iconium. Him Paul would have to go forth with him; and took, and circumcised him, on account of the Jews who were in those places: for they all knew his father, that he was a Greek. And as they passed through the cities, they delivered to their custody the decrees, which were determined by the apostles and elders, that were at Jerusalem. The churches therefore were confirmed in the faith, and encreased in number daily.

And they went through Phrygia and the region of Galatia, 'and' being forbidden by the Holy Spirit to preach the word in Asia *, when they were come to Mysia, they attempted to go to Bithynia; but the Spirit [of JESUS †] did not permit them. And passing by Mysia, they went down to Troas. And a vision appeared to Paul in the night: There stood a certain Macedonian, intreating him, and saying, "Come over to Macedonia, and help us." And as soon as he had seen this vision, WE ‡ immediately endeavoured to go to Macedonia, assuredly inferring, that the Lord called us to preach the gospel to them. Setting sail therefore from Troas, we ran directly to Samothracia, and the next day to Neapolis ||, and 'came' from thence to Philippi, which is a city of the first part of Macedonia, 'and' a colony:

* i. e. the Proconsular Asia: the places just mentioned being in Asia Minor. † So many ancient readings, versions, and quotations. ‡ Here Luke, who attended on these apostles, speaks in his own person. || A port on the Thracian shore, where they landed.

lony *: and we continued in this city for ſome days.

And on the ſabbath-day we went out of the city to the ſide of the river, where, according to 'the Jewiſh cuſtom,' there was an oratory †; and ſitting down, we ſpoke to the women that were aſſembled there. And a certain woman, named Lydia, a ſeller of purple, of the city of Thyatira, a worſhipper of God, heard 'the diſcourſe:' whoſe heart the Lord opened to attend to the things, which were ſpoken by Paul. And when ſhe was baptized with her family, ſhe intreated us, ſaying, "If you have judged me to be faithful to the Lord, enter into my houſe, and continue 'there." And ſhe compelled us. Now it came to paſs, that as we were going to the oratory, we were met by a certain girl that had a Pythonic ſpirit ‡, who brought her owners much gain by her propheſying: the ſame following after Paul, and us, cried out, "Theſe men are the ſervants of the moſt high God, who declare unto you the way of ſalvation." And this ſhe did for ſeveral days. But Paul being grieved, turned and ſaid to the ſpirit, "I charge thee in the name of JESUS CHRIST, to go out of her." And it went out that very hour. But when her owners ſaw that the hope of their gain was gone, laying hold of Paul and Silas, they dragged them to the market-place to the magiſtrates; and having brought them to the officers, they ſaid, "Theſe "men, being Jews, diſturb our city 'in an unſufferable manner,' and teach cuſtoms, which it is not lawful for us, as we are Romans, to receive, and obſerve." And the populace roſe up together againſt them; and the officers tearing off their garments, commanded them to be beaten with rods. And when they had laid many ſtripes upon

* Of Romans.
† Or, place of public prayer.
‡ Or, ſpirit of divination. She was alſo a ſlave.

upon them, they caſt them into priſon, charging the jailor to keep them ſafely. Who having received ſuch a ſtrict charge, threw them into the inner priſon, and ſecured their feet faſt in the ſtocks. But at midnight Paul and Silas having prayed, 25 ſung an hymn to God: and the priſoners heard them. And on a ſudden there was a great earthquake, ſo that the foundations of the priſon were ſhaken: and immediately all the doors were opened, and the bonds of all 'the priſoners' were looſed. And the jailor awaking out of his ſleep, and ſeeing the doors of the priſon opened, drew his ſword, and was going to kill himſelf, ſuppoſing that the priſoners were fled. But Paul cried out with a loud voice, ſaying, "Do thyſelf no harm, for we are all here." And he called for lights, and ſprung in; and being in a tremor, fell down before Paul and Silas; and 30 bringing them out, he ſaid, "O ſirs, what muſt I do that I may be ſaved?" And they ſaid, "Believe in the Lord JESUS CHRIST, and thou ſhalt be ſaved, and thine houſe. And they ſpake to him, and to all that were in his houſe, the word of the Lord. And taking them that very hour of the night, he waſhed their ſtripes; and was immediately baptized, himſelf and all his. And having brought them into his houſe, he ſpread the table before them; and believing in God with all his houſe, he was tranſported with joy.

And when it was day, the magiſtrates ſent the 35 beadles *, ſaying, "Diſmiſs thoſe men." And the keeper of the priſon told theſe things to Paul, "The magiſtrates have ſent that you may be diſmiſſed; now therefore go out and purſue your journey in peace." But Paul ſaid to them, "They have beaten us, who are Romans, publicly 'and' uncondemned, and have caſt us into priſon: and do they now thruſt us out privately? By

* Or, lictors.

By no means: but let them come themſelves and conduct us out." And the beadles reported theſe words to the magiſtrates. And when they heard that they were Romans, they were afraid: and they came, and comforted them, and conducting them out, requeſted that they would depart from the city. And coming out of the priſon, they entered into 'the houſe of' Lydia: and when they had ſeen the brethren, they comforted them, and departed.

✠ And taking their journey through Amphipolis and Apollonia, they came to Theſſalonica, where there was a ſynagogue of the Jews. And according to Paul's cuſtom, he entered in among them, and diſcourſed to them for three ſabbaths, from the ſcriptures *; opening 'them,' and evidently ſhewing, that the Meſſiah ought to ſuffer, and to riſe from the dead; and that "This is the Meſſiah, even JESUS, whom I declare unto you." And ſome of them believed, and adhered to Paul and Silas; and a conſiderable number of the devout Greeks, and not a few of the principal women. But the unbelieving Jews, filled with zeal, gathered together ſome mean and profligate fellows, and making a mob, threw the city into a tumult; and aſſaulting the houſe of Jaſon, endeavoured to bring them out to the people. But not finding them, they dragged Jaſon, and ſome of the brethren to the rulers of the city, crying out, "Theſe men, that have turned the world upſide down, are come hither alſo: and Jaſon has privately received them. And all theſe men act contrary to the decrees of Cæſar, ſaying, that there is another king, 'one' JESUS." And they alarmed the multitude, and the magiſtrates of the city, when they heard theſe things. And having taken ſecurity of Jaſon, and the reſt, they diſmiſſed

* Or, opening and evincing from the ſcriptures.

diſmiſſed them. But the brethren immediately 10
ſent away Paul and Silas by night to Berea: and
when they came 'thither' they went into the ſy-
nagogue of the Jews. And theſe were of a more
generous diſpoſition than thoſe of Theſſalonica:
for they received the word with all readineſs of
mind, daily examining the ſcriptures whether
thoſe things were ſo. Many of them therefore
believed; and of the Grecian women of con-
ſiderable rank, and of the men not a few. But
as 'ſoon as' ſome of the Jews of Theſſalonica
underſtood that the word of God was preached
by Paul at Berea, they came thither alſo; raiſing
'a ſtorm among' the populace. And then im-
mediately the brethren ſent away Paul, as if he
were to go by ſea. But Silas and Timothy con-
tinued there. And they that conducted Paul, 15
brought him as far as Athens: and having re-
ceived an order 'from him' to Silas and Timo-
thy, that they ſhould come to him as ſoon as
might be, they went away.

Now while Paul was waiting for them at A-
thens, his ſpirit within him was ſtrongly moved
when he beheld the city enſlaved to idolatry
He therefore diſcourſed in the ſynagogue to the
Jews, and to the pious perſons 'that worſhipped
with them:' and every day in the market-place
to thoſe whom he met with. But ſome of the
Epicurean and Stoic philoſophers oppoſed them-
ſelves to him: and ſome ſaid, "What will this
retailer of ſcraps ſay?" And others, "He ſeems
to be a proclaimer of foreign deities:" becauſe
he preached to them JESUS and the RESURREC-
TION. And they took him, and conducted 'him'
to the Areopagus *, ſaying, "May we know
what this new doctrine is, which is ſpoken by
thee? For thou bringeſt ſome ſtrange things to 20
our ears: we would therefore know what theſe

D things

* Or, Mars' hill, the ſupreme court of Athens.

things mean?" For all the Athenians, and the ſtrangers that ſojourn among them, delight to ſpend their leiſure time in nothing elſe but telling or hearing ſomewhat new.

Paul therefore ſtanding up in the middle of the Areopagus, ſaid, "Ye men of Athens, I perceive you are exceedingly addicted to the worſhip of inviſible powers. For as I paſſed along, and beheld the objects of your worſhip, I found an altar on which there was this inſcription, To THE UNKNOWN GOD: him therefore, whom ye worſhip without knowing him, do I declare unto you. The God, who made the world, and all things that are therein, being the Lord of heaven and earth, dwelleth not in temples made
25 with hands: neither is he ſerved by human hands, as if he ſtood in need of any thing; he himſelf giving to all life, and breath, and all things. And he hath made of one blood the whole nation of men to inhabit all the face of the earth, having marked out the times fore-alloted 'to each,' and the boundaries of their habitations *: that they might ſeek after the Lord, if poſſibly they might feel after him, and find him; though he be not far from every one of us: for in him we live, and are moved, and do exiſt; as ſome of your own poets † have ſaid,—"FOR WE HIS OFFSPRING ARE." We therefore being the offſpring of God, ought not to imagine the Deity to be like gold, or ſilver, or ſtone
30 wrought by the art and contrivance of man. For though God overlooked the times of ignorance, he now chargeth all men every where to repent, becauſe he hath appointed a day, in which he will judge the world in righteouſneſs by 'that' man,

* Or, every nation of men to dwell on the face of the earth, 'and' on the boundaries of their 'reſpective' habitations (having ordered the determined periods 'of each.') B.

† Aratus and Cleanthes.

man, whom he hath ordained; of which he hath given aſſurance to all men by raiſing him from the dead." And when they heard of the reſurrection of the dead, ſome made a jeſt of it, and others ſaid, "We will hear thee again upon this ſubject." And thus Paul went out of the midſt of them. Nevertheleſs ſome men adhered to him, and believed: among whom was Dionyſius the Areopagite, and a woman, whoſe name was Damaris, and others with them.

After theſe things, Paul departing from A- ✠
thens, came to Corinth; and finding a certain Jew, named Aquila, a native of Pontus, lately come from Italy, with Priſcilla his wife (becauſe Claudius Caeſar had commanded all the Jews to depart from Rome) he went to them. And as he was of the ſame trade, he continued with them, and wrought 'at it;' for they were tent-makers by trade. But he diſputed in the ſynagogue every ſabbath-day, and perſuaded the Jews and the Greeks. And as ſoon as Silas and Timothy 5
came from Macedonia, Paul was borne away in 'his' ſpirit, and teſtified to the Jews, that JESUS was the Meſſiah. But when they ſet themſelves in oppoſition, and blaſphemed, he ſhook his garment, and ſaid to them, "Let your blood 'be' upon your own head! I 'am' pure 'from it.' From henceforth I will go to the Gentiles." And going out from thence, he went into the houſe of one called Juſtus, a worſhipper of God, whoſe houſe was adjoining to the ſynagogue. But Criſpus, the ruler of the ſynagogue, believed in the Lord with all his houſe: and many of the Corinthians hearing, believed, and were baptized. But the Lord ſaid to Paul by a viſion in the night, "Fear not, but ſpeak, and do not keep ſilence: for I am with thee, and no man 10
ſhall fall upon thee to injure thee; for I have

much people in this city." And he ſate down ' there ' a year and ſix months, teaching the word of God among them.

But when Gallio was proconſul of Achaia, the Jews made an aſſault upon Paul with one conſent, and brought him before the tribunal, ſaying, "This fellow perſuadeth men to worſhip God contrary to the law." And when Paul would have opened his mouth, Gallio ſaid to the Jews, "If it were an act of injuſtice, or miſchievous licentiouſneſs, O ye jews, it were
15 reaſonable I ſhould bear with you. But if it be a queſtion concerning words, and names, and the law, which is among you, ſee ' to it ' yourſelves; for I will be no judge of theſe matters." And he drove them away from the tribunal. And all the Greeks laid hold on Soſthenes the ruler of the ſynagogue, and beat him before the tribunal; but Gallio did not concern himſelf at all about the matter.

And Paul ſtill continued there for a conſiderable time, and ' then ' taking leave of the brethren, ſailed * thence for Syria, and with him Priſcilla and Aquila; having ſhaved his head at Cenchrea, for he had a vow. And he arrived at Epheſus, and there he left them; but he himſelf entered into the ſynagogue, and reaſoned with
20 the Jews. And though they intreated him to have ſtaid longer with them, he did not conſent: but took his leave of them, ſaying, "It is neceſſary for me by all means to celebrate the approaching feaſt at Jeruſalem; but I will turn my courſe to you again, God willing." And he ſet ſail from Epheſus. And landing at Ceſarea, he went up †; and having ſaluted the church, he went down to Antioch. And having ſpent ſome time

* Or, having tarried a good while for the brethren, took leave and ſailed. B.

† To Jeruſalem to the feaſt.

time 'there,' he departed, going through the country of Galatia and Phrygia in a regular manner, confirming all the disciples.

Now a certain Jew, whose name was Apollos, a native of Alexandria, an eloquent man, 'and' powerful in the scriptures, came to Ephesus. This person was instructed in the way of the 25
Lord, and being fervent in spirit, he spake and taught the things of the Lord with great accuracy *, being only acquainted with the baptism of John. And he began to speak boldly in the synagogue. And Aquila and Priscilla hearing him, took him to their house, and explained to him the way of God in a more perfect manner. And when he intended to go over to Achaia, the brethren † wrote to the disciples, exhorting them to receive him. And being arrived there, he greatly helped those, who had believed through grace ‡. For he strenuously debated with the Jews in public, shewing by the scriptures, that JESUS is the Messiah.

Now it came to pass, that while Apollos was ‡ at Corinth, Paul having passed through the upper parts ||, came to Ephesus: and finding 'there' some disciples, he said unto them, "Have ye as yet on your believing, received the Holy Spirit?" And they replied to him, "Nay, we have not so much as heard whether there be any Holy Spirit." And he said to them, "Into what then were you baptized?" And they said, "Into John's baptism." And Paul said, "John indeed administred the baptism of repentance, telling the people, that they should believe in him that was to come after

* Perhaps "with [no] great accuracy, being, &c." [ουκ ακριβως.] B. † Of Ephesus. ‡ Or, helped by his powerful grace those who had believed. B. || Of Lesser Phrygia.

him, that is, in JESUS Chriſt." And hearing 'this,' they were baptized into the name of the Lord JESUS. And Paul laying 'his' hands on them, the Holy Spirit came upon them; and they ſpake with tongues, and propheſied. And they were in all about twelve men. And he went into the ſynagogue, and diſcourſed with boldneſs, diſputing for the ſpace of three months, and evincing the things, which related to the kingdom of God. But as ſome were hardened, and would not believe, ſpeaking reproachfully of the way * before the multitude, he departed from them, and ſeparated the diſciples, diſputing daily in the ſchool of one Tyrannus. And this was done for the ſpace of two years, ſo that all the inhabitants of Aſia, both Jews and Greeks, heard the word of the Lord JESUS. And God wrought extraordinary miracles by the hands of Paul; ſo that handkerchiefs or aprons were carried from his body to thoſe that were ſick, and the diſeaſes removed from them, and the evil ſpirits came out of them. And ſome of the vagabond Jews, 'who were' exorciſts †, undertook to name the name of the Lord JESUS over thoſe, who had evil ſpirits, ſaying, "We adjure you by JESUS, whom Paul preacheth." And there were ſeven ſons of 'one' Sceva a Jewiſh chief-prieſt, who did this. But the evil ſpirit anſwering, ſaid, "JESUS I know, and Paul I know, but who are ye?" And the man in whom the evil ſpirit was, ſprung upon them, and getting maſter of them, prevailed againſt them, ſo that they fled out of the houſe naked and wounded. And this was known to all the Jews, and Greeks alſo, dwelling at Epheſus: and fear fell upon them all, and the name of the Lord JESUS was magnified. And many of them, who believed, came and

* Of ſalvation.

† Pretenders to a power of expelling demons.

and confeſſed, and made a declaration of their deeds. And a conſiderable number of thoſe, who had practiſed curious arts, bringing their books together, burnt them before all: and they computed the value of them, and found it fifty thouſand 'pieces' of ſilver *: ſo powerfully did the word of the Lord grow, and prevail.

Now when theſe things were fulfilled, Paul purpoſed in ſpirit, that paſſing through Macedonia and Achaia, he would go to Jeruſalem, ſaying, "After I have been there, it is neceſſary for me alſo to ſee Rome." And ſending two of thoſe that miniſtred to him, 'namely' Timothy and Eraſtus, into Macedonia, he himſelf ſtaid ſome time in Aſia. And there happened about that time no ſmall tumult concerning that way. For a man, whoſe name was Demetrius, a working ſilverſmith, 'by' making ſilver ſhrines of Diana procured no ſmall gain to the artificers: whom he gathered together, with the workmen employed about the buſineſs, and ſaid, "Men, you know, that our maintenance ariſes from this manufacture; and you ſee, and hear, that this Paul hath perſuaded great numbers of people, not only of Epheſus, but almoſt of all Aſia, and hath turned them aſide, ſaying, that they are not deities, which are made with hands; ſo that there is danger not only that this occupation of ours ſhould be depreciated, but alſo that the temple of the great goddeſs Diana ſhould be deſpiſed, and her grandeur deſtroyed; whom all Aſia, and the world worſhippeth." And hearing 'this,' they were filled with rage; and cried out, ſaying, "Great is Diana of the Epheſians." And the whole city was filled with confuſion, and they ruſhed with one accord into the theatre, dragging thither Gaius, and Ariſtarchus, men of Macedonia,

* Or, drachmas. According to Dr. Prideaux, 1875l. ſterling.

30 'who were' Paul's fellow-travellers. And when Paul would have gone in to the people, the disciples would not permit him. And some too, the principal officers of Asia, as they had a friendship for him, sent to him, and desired that he would not venture himself into the theatre. Some therefore were crying one thing, and some another; for the assembly was confused, and the greater part did not know for what they were come together. And they thrust forward Alexander from amongst the multitude *, the Jews urging him on. And Alexander beckoning with his hand, would have made a defence to the people. But when they knew that he was a Jew, one voice arose from them all, crying out for about the space of two hours, "Great is Diana
35 of the Ephesians!" But the chancellor † having pacified the people, said, "Ye men of Ephesus, what man is there, that doth not know, that the city of the Ephesians is devoted to the great goddess Diana, and to the image that fell down from Jupiter? Since then these things are incontestable, it is necessary for you to be quiet, and to do nothing in a precipitate manner; for you have brought these men, who are neither robbers of temples, nor blasphemers of your goddess. If therefore Demetrius, and the artificers that are with him, have a charge against any one, courts are held, and there are the proconsuls; let them implead one another. But if you are enquiring any thing concerning other matters, it shall be de-
40 termined in a legal assembly. And indeed we are in danger of being called in question for the insurrection, which hath happened this day, as there is no cause by which we can account for this concourse." And when he had said these things, he dismissed the assembly.

Now

* That he might speak unto the people. † Or, recorder of the city, or, town-clerk: Gr. scribe, or secretary.

Now after the tumult was ceaſed, Paul calling the diſciples to him, and embracing them, departed to go into Macedonia. And going through thoſe parts, and having exhorted them with much diſcourſe, he came into Greece. And when he had continued 'there' three months, as an ambuſh was laid for him by the Jews when he was about to embark for Syria, he thought it adviſeable to return by Macedonia. And Sopater the Berean accompanied him as far as Aſia *; and of the Theſſalonians Ariſtarchus, and Secundus; and Gaius of Derbe, and Timothy †: and of the Aſiatics Tychicus and Trophimus. Theſe going before, ſtaid for us at Troas. And we ſet ſail from Philippi, after the days of unleavened bread, and came to them at Troas in five days, where we continued ſeven days. And on the firſt day of the week, when the diſciples met together to break bread ‡, Paul being about to depart on the morrow, preached to them and continued his diſcourſe until midnight. And there were many lamps in the upper room in which they were aſſembled, and a certain young man, whoſe name was Eutychus, ſitting in an open window, fell into a profound ſleep: and as Paul continued his diſcourſe a long time, he was ſo overpowered with ſleep, that he fell down from the third ſtory, and was taken up dead. And Paul went down, and fell upon him, and taking him in his arms, ſaid, "Do not make any diſturbance, for his life is in him." And going up again, and having broken bread, and eaten, he converſed a conſiderable time, 'even' till break of day, and ſo departed. And they brought the youth alive, and were not a little comforted. But we went before

* Aſia Proper.

† Or, Secundus, and Gaius; and of Derbe Timotheus, B.

‡ That is, celebrate the euchariſt.

into the ship, and sailed to Assos, where we were to take up Paul: for so he had appointed, chusing himself to go afoot. And as soon as he joined us at Assos, we took him up, and came to Mity-
15 lene. And sailing from thence, we came the next 'day' overagainst Chios; and the 'day' following we touched at Samos, and having staid at Trogyllium, we came the day after to Miletus. For Paul had determined to sail by Ephesus, that he might not spend any time in Asia; for he earnestly endeavoured, if it were possible for him, to be at Jerusalem on the day of Pentecost.

But sending to Ephesus from Miletus, he called thither the elders of the church. And when they were come to him, he said to them, "You know how I have been conversant among you all the time, from the first day in which I entered into Asia, serving the Lord with all humility, and with many tears, and trials, which befel me by
20 the ambushes of the Jews: 'and' how I have suppressed nothing, that was advantageous, not 'neglecting' to preach to you, and to teach you publicly, and from house to house, testifying both to the Jews and Greeks, repentance towards God, and faith in our Lord JESUS Christ. And now, behold, I am going bound in the spirit to Jerusalem, not knowing the things that shall befall me in it: excepting that the Holy Spirit testifieth in every city, saying that bonds and afflictions await me. But I make no account of any of these things, nor do I esteem my life precious to myself, so that I may 'but' joyfully finish my course, and the ministry, which I have received of the Lord JESUS, 'even' to testify the
25 gospel of the free grace of God. And now, behold, I know that ye all, among whom I have conversed preaching the kingdom of God, shall not see my face any more. Wherefore I testify to you this day, that I am clear from the blood

of

of all men. For I have not declined to declare to you all the counsel of God. Therefore take heed to yourselves, and to the whole flock, over which the Holy Spirit hath constituted you bishops *, to feed the church of God, which he hath redeemed with his own blood. For I know this, that after my departure grievous wolves will enter in among you, having no mercy on the flock. Yea, from among your own selves men 30 shall arise, speaking perverse things, to draw away disciples after them. Watch therefore, remembering that for the space of three years I ceased not to warn every one by night and by day with tears. And now, brethren, I recommend you to God, and to the word of his grace, 'even' to him, that is able to edify † you, and to give you an inheritance among all that are sanctified. I have coveted no man's silver, or gold, or raiment. Yea, you yourselves know, that these hands have ministred to my necessities, and to those that were with me. I have shewed 35 you all things, how that thus labouring you ought to assist the infirm, and to remember the words of the Lord JESUS, that he himself said, "It is much happier to give, than to receive." And having said these things, he kneeled down and prayed with them all. And there was great lamentation among all 'present:' and falling upon Paul's neck, they kissed him; especially grieving for that word, which he spake, that they should see his face no more. And they conducted him to the ship.

And as soon as we had withdrawn from them, 4
and had set sail, we came with a direct course to Coos, and the next day to Rhodes, and from thence to Patara. And finding a ship passing

* Or, inspectors, or overseers.

† Or, build you up.

over to Phoenicia, we went aboard, and ſet ſail. And coming within ſight of Cyprus, and leaving it on the left hand, we ſailed to Syria, and landed at Tyre: for there the ſhip was to unload its freight. And we continued there ſeven days, finding diſciples, who told Paul by the ſpirit, not to go up to Jeruſalem. But when we had finiſhed theſe 'ſeven' days, we departed, and went our way: and they all attended us out of the city, with 'their' wives and children; and kneeling down on the ſea ſhore, we prayed. And having embraced each other, we went on board the ſhip; and they returned back to their own houſes. And finiſhing our courſe, we came from Tyre to Ptolemais, and embracing the brethren, we continued with them one day. And on the morrow, Paul and his company departed, and came to Caeſarea; and entering into the houſe of Philip the evangeliſt, who was 'one' of the ſeven *, we lodged with him. Now he had four virgin daughters, who were propheteſſes. And as we continued 'there' many days, a certain prophet, whoſe name was Agabus, came down from Judea: and coming to us, he took up Paul's girdle, and binding his own hands and feet, he ſaid, "Thus ſaith the Holy Spirit, ſo ſhall the Jews at Jeruſalem bind the man whoſe girdle this is, and ſhall deliver him into the hands of the Gentiles." And when we heard theſe things, both we and the inhabitants of that place intreated him, that he would not go up to Jeruſalem. But Paul anſwered, "What mean ye, 'thus' weeping and breaking my heart? for I am ready not only to be bound, but alſo to die at Jeruſalem for the name of the Lord JESUS." And when he would not be perſuaded, we ceaſed, ſaying, "Let the will of the Lord be done."

And

* Deacons, mentioned in chap. vi. 5.

And after theſe days, making up our baggage, 15
we went up to Jeruſalem. And 'ſome' of the diſciples alſo from Caeſarea went along with us, and brought 'us' to one Mnaſon a Cyprian, an old diſciple, with whom we ſhould lodge.

And when we were arrived at Jeruſalem, the brethren received us with pleaſure. And the next day Paul entered in with us to James; and all the elders were preſent. And having embraced them, he gave them a particular account of thoſe things, which God had done among the Gentiles by his miniſtry. And when 20
they heard 'it,' they glorified the Lord, and ſaid to him, "Brother, thou ſeeſt how many myriads † of believing Jews there are; and they are all zealous for the law. Now they have been informed of thee, that thou teacheſt all the Jews, which are among the Gentile nations, to apoſtatize from Moſes, ſaying that they ought not to circumciſe their children, nor to walk according to the cuſtoms. What is it then? The multitude muſt by all means come together, for they will hear that thou art come. Therefore do this that we ſay to thee: there are with us four men, who have a vow upon them; take them, and purify thyſelf with them, and be at charges with them, that they may ſhave their heads: and all will know, that there is nothing in thoſe things, which they have heard of thee; but that thou thyſelf walkeſt regularly, keeping the law. And 25
as for the believing Gentiles we have written, determining that they ſhould obſerve none of theſe things, except it be to keep themſelves from what is offered to idols, and from blood, and from that which is ſtrangled, and from fornication." Then Paul took the men, and the next day being purified

† A myriad is ten thouſand. ‡ See Numb. vi. 13, &c.

purified with them, entered into the temple, declaring the accompliſhment of the days of purification, till an offering ſhould be offered for every one of them *. But as the ſeven days were about to be accompliſhed, the Jews that were from Aſia †, ſeeing him in the temple, threw all the populace into confuſion, and laid hands upon him, crying out, "Ye men of Iſrael, help! this is the man, that every where teacheth all men contrary to the people, and the law, and to this place; and hath even brought Greeks into the temple, and polluted this holy place." (For they had before ſeen Trophimus the Epheſian in the city with him, whom they imagined that
30 Paul had brought into the temple.) And the whole city was moved, and there was a concourſe of the people; and laying hold of Paul, they dragged him out of the temple: and immediately the gates were ſhut. And when they went about to kill him, word was brought to the tribune of the cohort, that all Jeruſalem was in confuſion: Who immediately took ſoldiers, and centurions, and ran in among them. And when they ſaw the tribune and the ſoldiers, they ceaſed from beating Paul. Then the tribune drew near, and took him ‡, and commanded him to be bound with two chains; and enquired who he was, and what he had done. And ſome among the multitude cried out one thing, and ſome another. And as he could not know the certainty by reaſon of the tumult, he commanded him to be carried into
35 the caſtle. But when he was upon the ſtairs, it came to paſs that he was borne || by the ſoldiers becauſe of the violence of the croud. For the multitude of the people followed, crying out, "Away with him!"

But

* See Numb. vi. 13, &c. † Come to celebrate the feaſt of pentecoſt. ‡ Into his cuſtody. ‖ Up from the ground.

But as Paul was going to be brought into the caſtle, he ſaid to the tribune, "May I be allowed to ſpeak to thee?" And * he ſaid, "Canſt thou ſpeak Greek? art not thou that Egyptian, who didſt before theſe days ſtir up a ſedition, and lead out into the wilderneſs four thouſand murderers?" But Paul ſaid, "I am indeed a Jew of Tarſus in Cilicia, a citizen of no inconſiderable city; and I intreat thee, permit me to ſpeak to the people."

And on his giving him permiſſion, Paul ſtanding on the ſtairs, beckoned with his hand to the people; and when there was a great ſilence, he addreſſed them in the Hebrew dialect, ſaying, "Men, brethren, and fathers †, hear my apology, 'which I make' now to you." And when they heard that he addreſſed them in the Hebrew dialect, they the rather kept ſilence: and he ſaid, "I am indeed a Jew, born at Tarſus in Cilicia, but educated in this city at the feet of Gamaliel, 'and' accurately inſtructed in the law of our fathers; being zealous for God, as you all are at this day: who perſecuted this way to the death; binding both men and women, and delivering them into priſons: as alſo the high prieſt is my witneſs, and all the court of the elders; from whom alſo having received letters to the brethren, I went to Damaſcus to bring thoſe that were there bound to Jeruſalem, that they might be puniſhed. And it came to paſs that as I was on my journey, and was come nigh to Damaſcus about noon, on a ſudden a great light ſhone about me from heaven; and I fell to the ground, and heard a voice ſaying to me, "Saul, Saul, why doſt thou perſecute me?" But I anſwered, "Who art thou, Lord?" And he ſaid unto me, "I am JESUS the Na-

* Hearing him ſpeak in the Greek language. † Or, rather, "Men-brethren, and fathers." So elſewhere, "Men-brethren" only means "Brethren." B.

Nazarene, whom thou perſecuteſt." And they that were with me, ſaw the light indeed, and were terrified; but they did not hear * the voice of him, that ſpake to me. And I ſaid, "Lord, what ſhall I do?" And the Lord ſaid unto me, "Ariſe, and go to Damaſcus, and there it ſhall be told thee of all things, which are appointed for thee to do." And as I could not ſee by reaſon of the glory of that light; being led by the hand of thoſe that were with me, I came to Damaſcus. And one Ananias, a pious man according to the law, who had an honourable character among the Jews that dwelt 'at Damaſcus,' coming to me, and ſtanding by me, ſaid to me, "Brother Saul, look up." And in that very hour I looked up upon him. And he ſaid, "The God of our fathers hath fore-ordained thee to know his will, and to ſee that righteous perſon, and to hear a voice from his mouth; becauſe thou ſhalt be his witneſs to all men of thoſe things, which thou haſt ſeen and heard. And now why doſt thou delay? Ariſe, and be baptized, and waſh away thy ſins, invoking the name of the Lord." And it came to paſs, that when I was returned to Jeruſalem, and was praying in the temple, I was in a trance; and I ſaw him ſaying to me, "Make haſte, and depart quickly from Jeruſalem, for they will not receive thy teſtimony concerning me." And I ſaid, "Lord, they know I was impriſoning, and ſcourging in the ſynagogues them, that believed in thee; and when the blood of Stephen thy martyr was ſhed, I alſo was ſtanding by, and conſenting to his ſlaughter, and kept the garments of thoſe that ſlew him." And he ſaid to me, "Go thy way, for I will ſend thee far off to the Gentiles——"

And they heard him to this word, and then lifted up their voice, ſaying, "Away with this fellow from the earth, for it is not fit that he ſhould

* i. e. diſtinctly. See Acts ix. 7, 8, &c.

ſhould live." And as they were crying out, and were rending their garments, and caſting duſt into the air, the tribune commanded that he ſhould be brought into the caſtle, and ordered that he ſhould be put to the queſtion * by ſcourging, that he might know for what cauſe they raiſed ſuch an outcry againſt him. And as they 25
were binding him with thongs, Paul ſaid to the centurion who ſtood by, " Is it lawful for you to ſcourge a man, who is a Roman, and uncondemned?" And the centurion hearing 'this,' went and told the tribune, ſaying, " Conſider what you are about to do, for this man is a Roman." And the tribune came, and ſaid to him, " Tell me, art thou a Roman?" And he ſaid, " Yes." And the tribune anſwered, " I obtained this freedom with a conſiderable ſum of money." And Paul replied, " But I was free-born." They therefore, who were about to have put him to the queſtion, immediately departed from him: and the tribune was afraid, when he knew that he was a Roman, and becauſe he had bound him †.

And on the morrow deſiring to know certainly 30
of what he was accuſed by the Jews, he looſed him from his bonds, and commanded the chief prieſts, and all their Sanhedrim to come together; and bringing Paul down, he ſet him before them. And Paul looking attentively on the Sanhedrim, ✠ ſaid, " Men 'and' brethren, I have even to this day converſed before God in all good conſcience——" And Ananias the high prieſt commanded thoſe that ſtood by him, to ſmite him on the mouth. Then Paul ſaid to him, " God is about to ſmite thee, O thou whited wall! For ſitteſt thou to judge me according to the law, and yet in violation of the law commandeſt me to be ſmitten?"

* Or, examined by, &c. † Or, was afraid becauſe he had bound him, when he knew, &c. B.

smitten?" But they that stood by said, "Dost thou revile the high priest of God?" And Paul said, "Brethren, I was not aware that it was the high priest; for it is written, "Thou shalt not speak evil of the ruler of thy people." Then Paul perceiving that the one part were Sadducees, and the other Pharisees, cried out in the Sanhedrim, "Men 'and' brethren, I am a Pharisee, the son of a Pharisee; for the hope ‡ and resurrection of the dead I am brought into judgment." And on his speaking this, there was a contention between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say, there is no resurrection, [neither angel †,] nor spirit; but the Pharisees confess both. And there was a great clamour; and the Scribes 'who were' on the side of the Pharisees arose and contended, saying, "We find no evil in this man; but if a spirit, or an angel hath spoken to him, let us not fight against God.' And as a great disturbance arose, the tribune fearing lest Paul should be torn in pieces by them commanded the soldiers to go down, and take him by force from the midst of them, and to bring him into the castle.

And in the following night the Lord standing by him, said, "Be of good courage, Paul: for as thou hast testified the things concerning me at Jerusalem, so thou must also bear testimony at Rome." And when it was day, some of the Jews, entering into a conspiracy, bound themselves with a curse, saying, that they would neither eat nor drink till they had killed Paul. And they were more than forty, who had made this agreement. And they came to the chief priest and elders, and said, "We have bound ourselves by

* Exod. xxii. 28. ‡ Or, for the hope, even the resurrection, &c. † This perhaps is a gloss added. B.

by a ſolemn anathema *, not to taſte any thing till we have ſlain Paul: now therefore do you 15
with the Sanhedrim ſignify to the tribune, that he bring him down to you to-morrow, as if you would more accurately diſcuſs what relates to him; and we are ready to kill him before he can come near you. But Paul's ſiſter's ſon hearing of the ambuſh, came, and entering into the caſtle, told Paul. And Paul calling one of the centurions to him, ſaid, "Conduct this young man to the tribune, for he hath ſomething to tell him." He therefore took, and led him to the tribune, and ſaid, "Paul the priſoner calling me to him, deſired that I would bring unto thee this young man, who hath ſomething to tell thee." And the tribune taking him by the hand, and leading him into a retired place, enquired 'of him,' "What is it that thou haſt to tell me?" And he 20
ſaid, "The Jews have agreed together to aſk thee, that thou wouldeſt bring down Paul to-morrow to the Sanhedrim, as if they would enquire ſomething more accurately concerning him. But do not be prevailed upon by them; for there are more than forty of them lie in an ambuſh for him, who have obliged themſelves by a curſe neither to eat nor drink till they have killed him; and they are now ready, waiting an order from thee." The tribune therefore diſmiſſed the young man with a charge, "Be ſure 'thou' tell no man, that thou haſt diſcovered theſe things to me." And he called to him two of the centurions, and ſaid, "Prepare two hundred ſoldiers to go to Caeſarea; and ſeventy horſemen, and two hundred ſpearmen by the third hour of the night †; and provide beaſts to ſet Paul upon, and conduct him in ſafety to Felix the governor."

* Or, great curſe.

† Nine o'clock in the evening.

25 nor *." And he wrote an epiſtle, the contents of which are in this copy.

" Claudius Lyſias to his excellency Felix the " governor, ' ſendeth ' greeting.

" This man was ſeized by the Jews, and had " like to have been ſlain by them, when I came " with a party of ſoldiers, and reſcued him: " ' and ' I have learnt ' ſince ' that he is a Ro- " man †. And deſiring to know the crime of " which they accuſed him, I brought him before " the Sanhedrim: whom I found to be accuſed " concerning queſtions of their law, but to have " nothing charged upon him worthy of death,
30 " or of bonds. But when it was ſignified to me " that an ambuſh would be laid for the man by " the Jews, I immediately ' ſent ' him to thee, " commanding his accuſers alſo to declare before " thee what they have againſt him. Farewel."

The ſoldiers therefore as it was commanded them, taking up Paul, brought him by night to Antipatris. And the next day they returned to the caſtle, leaving the horſemen to go with him: who entering into Caeſarea, and delivering the epiſtle to the governor, preſented Paul alſo before him. And when the governor had read ' the let- ter,' he aſked of what province he was: and be-
35 ing informed that he was of Cilicia, " I will hear thee, ſaid he, when thine accuſers are alſo come." And he commanded him to be kept in Herod's Praetorium ‡.

And after five days the high prieſt Ananias came down, with the elders, and a certain ora- tor ' named ' Tertullus: and they made their ap- pearance

* Of the province. † Or, Having learnt that he was a Roman, and deſiring, &c. ‡ This was a palace and court built by Herod the Great.

pearance before the governor againſt Paul. And he being called, Tertullus began to accuſe him, ſaying, "As we enjoy great peace by your means, and 'as' illuſtrious deeds are happily done to this nation by your prudent adminiſtration; we accept it always, and in all places, moſt noble Felix, with all thankfulneſs. Nevertheleſs that I may not trouble you farther, I beſeech you to hear us in a few words, with your 'uſual' candour: for we have found this man a peſtilent fellow, and a mover of ſedition among all the Jews throughout the world, and a ringleader of the ſect of the Nazarenes: who hath attempted alſo to profane the temple, and whom we apprehended, and would have judged according to our law; but Lyſias the tribune coming upon us with a great force, took 'him' away out of our hands, commanding his accuſers to come to you; by which means, you may yourſelf on examination take cognizance of all theſe things, of which we accuſe him." And the Jews alſo gave their aſſent, ſaying, that theſe things were ſo.

Then Paul, after the governor had made a ſignal to him to ſpeak, anſwered, "Knowing that thou, O Felix, haſt been for ſeveral years a judge to this nation, I anſwer for myſelf with the more chearfulneſs: ſince thou mayeſt know, that it is no more than twelve days ſince I went up to worſhip at Jeruſalem; and they neither found me diſputing with any man in the temple, nor making any inſurrection among the people, either in the ſynagogues, or in the city: nor can they produce any proof of the things, concerning which they now accuſe me. But this I confeſs unto thee, that after the way, which they call hereſy, ſo worſhip I the God of our fathers; believing all things which are written in the law and in the prophets; having hope towards God 'of that,'

that,' which they themſelves alſo expect, that there ſhall be a reſurrection of the dead, both of the juſt and of the unjuſt. And upon this account, I exerciſe myſelf to have always an inoffenſive conſcience towards God, and towards men. Now after ſeveral years, I came to bring alms to my nation, and offerings: upon which ſome Aſiatic Jews found me purified in the temple, neither with multitude, nor with tumult: who ought to have been preſent before thee, and to accuſe 'me' if they had any thing againſt me: or let theſe themſelves ſay, if when I ſtood before the Sanhedrim, they found any crime in me; unleſs it be with relation to this one word, which I cried out when I ſtood among them, "That for the reſurrection of the dead I am judged by you this day."

And when Felix heard theſe things, he put them off, ſaying, "After I have been more accurately informed concerning 'this' way, when Lyſias the tribune cometh down, I will take cognizance of the affair between you." And he commanded the centurion to keep Paul, and let him have liberty, and to hinder none of his friends from aſſiſting 'him,' or coming to him.

And after ſome days Felix coming with Druſilla his wife, who was a Jeweſs, ſent for Paul, and heard him concerning faith in CHRIST. And as he reaſoned concerning righteouſneſs, and temperance, and judgment to come, Felix trembling, anſwered, "Go thy way for this time, and I will take ſome future opportunity to call for thee." And he hoped alſo that money would be given him by Paul, that he might ſet him at liberty; and therefore he ſent the more frequently for him, and diſcourſed with him. Now after two years were ended, Felix was ſucceeded by Portius Feſtus; and Felix willing to ingratiate himſelf with the Jews, left Paul a priſoner.

When Feſtus therefore was come into the province, after three days he went up from Caeſarea to Jeruſalem, and the high prieſt, and the chief among the Jews appeared before him againſt Paul, and intreated him, begging favour againſt him, that he would ſend for him to Jeruſalem; laying an ambuſh to kill him by the way. But Feſtus anſwered, that Paul ſhould be kept at Caeſarea, and that he himſelf would ſhortly ſet out 'for that place:' "therefore, ſaid he, let thoſe of you, who are able, go down with 'me,' and if there be any thing 'criminal' in this man, let them accuſe him." And having continued among them more than ten days, he went down to Caeſarea, and the next day ſitting down on the tribunal, he commanded Paul to be brought. And when he appeared, the Jews, who came down from Jeruſalem, ſtood round about, bringing many heavy accuſations againſt Paul, which they were not able to prove; while he anſwered for himſelf, "Neither againſt the laws of the Jews, nor againſt the temple, nor againſt Caeſar, have I committed any offence at all." But Feſtus willing to ingratiate himſelf with the Jews, anſwered Paul, and ſaid, "Wilt thou go up to Jeruſalem, and there be judged before me concerning theſe things?" But Paul ſaid, "I am ſtanding at Caeſar's tribunal, where I ought to be judged: I have done no wrong to the Jews, as thou knoweſt perfectly well. For if indeed I have done wrong, or have committed any thing worthy of death, I refuſe not to die: but if there is nothing 'in thoſe things' of which theſe accuſe me, no man can give me up to 'gratify' them! I appeal unto Caeſar." Then Feſtus having ſpoken with the council, anſwered, "Haſt thou appealed unto Caeſar? Unto Caeſar thou ſhalt go."

And

And when ſome days were paſſed, king Agrippa and Berenice came to Caeſarea to pay their reſpects to Feſtus. And as they continued there many days, Feſtus laid before the king the caſe * of Paul, ſaying, "There is a certain man left in bonds by Felix: concerning whom, when I was at Jeruſalem, the chief prieſts, and the elders of the Jews informed 'me,' deſiring judgment againſt him. To whom I anſwered, that it is not the cuſtom of the Romans to give up any man to deſtruction, till he that is accuſed, have the accuſers face to face, and be allowed an opportunity of making his defence as to the crime laid to his charge. When therefore they were come hither, I without any delay ſat down upon the tribunal next day, and commanded the man to be brought forth. Againſt whom, when the accuſers ſtood up, they brought no charge of ſuch things as I ſuppoſed; but had certain queſtions againſt him relating to their own religion, and about one JESUS, that was dead, whom Paul affirmed to be alive. But as I was dubious of the queſtion relating to him †, I ſaid, that if he were willing he ſhould go to Jeruſalem, and there be judged of theſe things. But Paul appealing to be kept to the hearing of 'our' auguſt 'emperor,' I commanded him to be kept till I could ſend him to Caeſar." Then Agrippa ſaid unto Feſtus, "I alſo would willingly hear ‡ the man myſelf." And he ſaid, "To-morrow thou ſhalt hear him."

The next day therefore, Agrippa and Berenice coming with great pomp, and entering into the place of audience, with the tribunes and principal men of the city; at the command of Feſtus Paul was brought forth. And Feſtus ſaid, "O king Agrippa, and all ye, who are preſent with us,

* Or, buſineſs.

† Or, doubted concerning ſuch ſort of queſtions.

‡ Or, would deſire to hear.

us, ye ſee this man, concerning whom all the multitude of the Jews have pleaded with me, both at Jeruſalem, and here, crying out, that he ought not to live any longer. But I could not apprehend him to have done any thing worthy of death; yet as he himſelf hath appealed to 'our' auguſt 'emperor,' I have determined to ſend him. Concerning whom I have nothing certain to write to his majeſty: wherefore I have brought him out before you 'all,' and eſpecially before thee, O king Agrippa, that after examination taken, I may have ſomething to write: for it ſeems to me abſurd to ſend a priſoner, and not to ſignify alſo the crimes 'alledged' againſt him.

Then Agrippa ſaid unto Paul, "It is permitted unto thee to ſpeak for thyſelf." Then Paul ſtretching forth his hand, made his defence.

"I eſteem myſelf happy, O king Agrippa, that I am this day to make my defence before thee, concerning all thoſe things of which I am accuſed by the Jews; eſpecially as thou art acquainted with all the cuſtoms, and the queſtions among the Jews: wherefore I intreat thee that thou wilt hear me with patience. The manner of my life from my youth, which from the beginning was ſpent among my own nation at Jeruſalem, is known to all the Jews; who knew me * from the firſt (if they would teſtify) that according to the ſtricteſt ſect of our religion I lived a Phariſee. And now I ſtand in judgment for the hope of that promiſe, which was made by God unto 'our' fathers: to which 'promiſe' our twelve tribes hope to attain, worſhipping continually night and day: concerning which hope, O king Agrippa, I am accuſed by the

* Or, are acquainted with me.

Jews.—— * Why ſhould it be judged an incredible thing by you, that God ſhould raiſe the dead? I indeed thought with myſelf, that I ought to do many things contrary to the name of JESUS the Nazarene. Which accordingly I did in Jeruſalem; and I ſhut up many of the ſaints in priſon, having received authority from the chief prieſt. And when 'ſome of them' were killed, I gave my vote againſt 'them:' and frequently puniſhing them in all the ſynagogues, I compelled them to blaſpheme: and being exceedingly mad againſt them, I perſecuted 'them' even to foreign cities. With this view, as I was going to Damaſcus, with authority and commiſſion from the chief prieſts, at mid-day 'while I was' in the way, O king Agrippa, I ſaw a light from heaven, exceeding the ſplendor of the ſun, ſhining about me, and thoſe who travelled with me. And when we were all fallen down to the earth, I heard a voice ſpeaking to me, and ſaying in the Hebrew language, "Saul, Saul, why doſt thou perſecute me? 'it is' hard for thee to kick againſt the goads." And I ſaid, "Who art thou, Lord?" And he ſaid, "I am JESUS, whom thou perſecuteſt. But ariſe, and ſtand upon thy feet, for to this purpoſe I have appeared unto thee, to ordain thee a miniſter, and a witneſs both of the things, which thou haſt ſeen, and of thoſe in which I will appear unto thee: delivering thee from the people, and 'from' the Gentiles, to whom I now ſend thee, to open their eyes, that they may turn from darkneſs to light, and 'from' the power of Satan unto God; that they may receive forgiveneſs of ſins, and an inheritance among them that are ſanctified through faith, which is in me †." From that

* Or, what? Is it thought incredible. † Or, forgiveneſs of ſins BY FAITH . . . , and inheritance among them, which are ſanctified, B.

that time, O king Agrippa, I was not disobedient to the heavenly vision: but declared first to them at Damascus, and at Jerusalem, and through all the country of Judea, and 'then' to the Gentiles, that they should repent, and return to God, performing deeds worthy of repentance. On account of these things, the Jews seizing me in the temple, attempted to have killed 'me' with their own hands. Having therefore obtained help from God, I continue until this day, testifying both to small and great, saying nothing but what the prophets and Moses having declared should be; that the Messiah * having suffered, and being the first who rose from the dead, should discover light to the people, and to the Gentiles.——"

And as he was thus making his defence, Festus said with a loud voice, "Paul thou art distracted: much study driveth thee to madness." But he replied, "I am not mad, most noble Festus; but utter the words of truth, and soberness. For the king knoweth of these things, to whom also I speak with freedom: for I am persuaded none of these things are hidden from him, since this is not 'an affair' transacted in a corner. O king Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa said unto Paul, "Thou almost persuadest me to become a christian." And Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." And as he said this, the king arose, and the governor, and Berenice, and those who sate with them. And when they had retired, they spake one with another, saying, "This man hath done nothing worthy of death, or of bonds." And Agrippa said to Festus, "This man might have been set at liberty, if he had not appealed unto Caesar."

* Gr. Christ.

✠ And as it was determined that we * ſhould ſail into Italy, they delivered Paul, and ſome other priſoners, to a centurion of the Auguſtan cohort, whoſe name was Julius. And going on board a ſhip of Adramyttis †, we weighed anchor, intending to ſail by the coaſts of Aſia ‡; Ariſtarchus a Macedonian of Theſſalonica being with us. And the next 'day' we reached Sidon: and Julius treating Paul with great humanity, permitted 'him' to go to his friends, and to enjoy the benefit of their care. And weighing anchor from thence, we ſailed under Cyprus, becauſe the winds were contrary. And ſailing through the ſea over-againſt Cilicia and Pamphylia, we came to Myra, 'a city' of Lycia. And there the centurion finding a ſhip of Alexandria bound for Italy, put us on board it. And when we had ſailed ſlowly for ſeveral days, and were hardly got over-againſt Cnidus, the wind not permitting us, we ſailed under Crete, over-againſt Salmone ||: and paſſing it with difficulty, we came to a certain place called The Fair Havens, in the neighbourhood of which was the city of Laſea. And, as much time was ſpent, and ſailing was now hazardous becauſe the faſt § was already over, Paul exhorted 'them,' ſaying unto them, "Sirs, I perceive this voyage will be attended with injury, and great damage, not only to the lading, and the ſhip, but alſo to our lives." But the centurion paid greater regard to the pilot, and the maſter of the veſſel, than to thoſe things which were ſpoken by Paul. And as the haven was not commodious to winter in, the greater

* St. Luke now ſpeaks in his own perſon. † A city of Myſia, not far from Pergamos. ‡ The Leſſer. || A promontory on the eaſtern coaſt of that iſland. § Of expiation, kept on the 25th of our September: at which time ſailing in the Mediterranean is unſafe on account of the Michaelmas flows.

greater part adviſed to ſet ſail from thence, if they might poſſibly reach to Phaenice to winter 'there; which is' a haven of Crete, looking to the ſouth-weſt, and north-weſt. And as the ſouth wind blew gently, ſuppoſing they were ſecure of 'their' purpoſe, they weighed anchor, and ſailed on cloſe to Crete. But not long after, there aroſe againſt her * a tempeſtuous wind, which is called Euroclydon †. And as the ſhip was vio- 15
lently hurried away, and was not able to bear up againſt the wind, we gave 'her' up, and were driven. And running under a certain iſland called Clauda, we were hardly able to get maſters of the boat: which when they had hoiſted up, they uſed helps, under-girding the ſhip; and fearing leſt they ſhould fall upon the quickſands, they ſtruck ſail, and ſo were driven. And as we were exceedingly toſſed by the ſtorm, the next 'day' they lightned the ſhip: and the third 'day' we caſt out with our own hands the tackling of the ſhip. Now as neither ſun nor ſtars appeared 20
for ſeveral days, and no ſmall tempeſt preſſed upon 'us,' all remainder of hope that we might be delivered, was taken away. And when there was great want of food, then Paul ſtanding in the midſt of them, ſaid, "Sirs, you ought to have hearkened to me, and not to have looſed from Crete, and 'ſo' have gained this injury and loſs. Nevertheleſs even now I exhort you to be of good courage; for there ſhall be no loſs of any life among you; but only of the ſhip. For there appeared to me this night an angel of the God, whoſe I am, and whom I worſhip, ſaying, "Fear not, Paul; thou muſt be preſented before Caeſar; and behold, God hath given thee all of them that ſail with thee." Wherefore take 25
courage, Sirs, for I truſt in God, that it ſhall

* i. e. the ſhip. Or, 'it,' i. e. Crete. Beng. † Or, in modern phraſe, a Levanter. See Shaw's Trav. p. 358—361.

be ſo, according to the manner in which it hath been ſpoken to me. But we muſt be caſt upon a certain iſland." And when the fourteenth night was come, as we were toſſed up and down in the Adriatic ſea, the mariners ſuſpected about midnight, that they drew near to ſome land: and ſounding they found 'it' twenty fathoms; and having gone a little way from thence, and ſounding again, they found 'it' fifteen fathoms. And fearing leſt they ſhould fall upon ſome rocky ſhore, they caſt four anchors out of the ſtern,
30 and wiſhed that the day would break. But when the the mariners endeavoured to flee out of the ſhip, and had let down the boat into the ſea, under pretence that they were about to carry out anchors from the ſhip-head, Paul ſaid to the centurion, and the ſoldiers, "Unleſs theſe * continue in the ſhip, ye cannot be ſaved †." Then the ſoldiers cut off the cords of the boat, and let it fall off. And while the day was coming on, Paul exhorted them all to take 'ſome' food, ſaying, "To-day you are looking for the fourteenth day ‡, and continue faſting, having taken nothing ||. Therefore I exhort you to take 'ſome' food, ſince this is 'proper' for your ſafety: for not a hair ſhall fall from the head of any of you."
35 And when he had ſpoken thus, and had took bread, he gave thanks to God before them all, and having broken 'it,' he began to eat. And being all encouraged, they alſo took 'ſome' food. And we were in the ſhip two hundred and ſeventy-

ſix

* Without whoſe help we cannot manage her. † The promiſe of ſaving their lives being upon condition that they took the moſt prudential methods, the preſent circumſtances would admit. ‡ Since you have been in this diſtreſs. || Of a regular meal.—Or, "Expecting the fourteenth day, which is to-day, you continue without eating." i. e. Out of expectation of the fourteenth, which they looked upon as critical, they had forgot to eat all that day. Pope's Odyſſ. xii. 352. Note.

six souls in all. And being satisfied with food, they lightened the ship; and cast out the corn into the sea. And when it was day, they did not know the land; but they perceived a certain creek, having a shore *, into which they were minded, if they were able, to have thrust the ship. And when they had weighed their anchors, 40 they committed 'the ship' to the sea, at the same time loosing the rudder bands †, and hoisting up the main-sail to the wind, they made for the shore ‡. But falling on a place where two seas met, they ran the ship aground; and the fore part stuck fast, and remained immoveable, while the hinder part was broken by the force of the waves. And the counsel of the soldiers was, that they should kill the prisoners, lest any one should swim away, and escape. But the centurion being desirous to save Paul, hindered them from 'their' purpose, and commanded those that could swim, to throw 'themselves' out first into the sea, and get away to land: and the remainder some upon planks, and others upon some of 'the things' of the ship. And so it came to pass that they all got safe to land.

And being got safe 'to land,' they then knew 28 that the island was called Melita ||. And the barbarians treated us with uncommon humanity; for having kindled a fire they brought us all to 'it,' because of the present rain, and because of the cold. Now as Paul was gathering up a bundle of sticks, and laying them upon the fire, a viper coming out of the heat, fastened upon his hand. And as soon as the barbarians saw the

* Convenient for landing. † Which had been fastened before, when they let the vessel drive: but were now loosened, in order to steer her into the creek. ‡ Or, hoisting up the foresail, were carried by the wind to the shore. B. || At present Malta.

fierce animal hanging on his hand, they ſaid one to another, "This man is certainly a murderer, whom 'divine' vengeance hath not permitted to live, though he be ſaved from the ſea." But he ſhaking off the fierce animal into the fire, ſuffered no evil. However they expected that he ſhould have ſwollen, or ſuddenly have fallen down dead: and having waited a conſiderable time, and ſeeing no miſchief befal him, changing their minds, they ſaid, he was a God. And in the neighbourhood of that place, there was the eſtate of the Chief * of the iſland, whoſe name was Publius; who having received us into his houſe, entertained us in a courteous manner for three days. And ſo it was, that the father of Publius being ſeized with a fever and bloody flux, was confined to his bed: to whom Paul going in, and having prayed, laid his hands on him, and healed him. Now therefore when this 'miracle' was wrought, the reſt alſo, who had diſorders in the iſland, came and were healed. Who alſo honoured us with great honours, and when we departed put on board ſuch things as were neceſſary. And after three months we departed in a ſhip of Alexandria, that had wintered in the iſland, whoſe ſign was Caſtor and Pollux †. And being arrived at Syracuſe, we continued there three days. From thence we coaſted round, and came over-againſt Rhegium. And after one day the ſouth wind ariſing, we came in two days to Puteoli: where we found brethren, and were intreated to ſtay with them ſeven days: and ſo we went for Rome. And from thence the brethren having heard of our 'affairs,' came out to meet us, 'ſome' as far

* The governor of this iſland was called ſimply, The CHIEF, Πρῶτος. Vid. Grot. † The ancients had images both at the head and ſtern: from the firſt, called the SIGN, the ſhip was named: the other was that of the tutelar deity. Caſtor and Pollux were probably both.

far as Appii Forum; and 'others' to the Three Taverns: whom when Paul saw, he thanked God, and took courage.

And when we came to Rome, the centurion delivered the prisoners to the captain * of the band: but Paul was permitted to dwell apart in an house of his own, with a soldier that guarded him. And it came to pass that after three days, Paul called together those that were the chief of the Jews. And when they were come together, he said unto them, "Men 'and' brethren, though I have done nothing contrary to the people, or to our paternal customs, yet was I delivered a prisoner from Jerusalem into the hands of the Romans; who having examined me, were willing to have set 'me' at liberty, as there was no cause of death in me. But when the Jews opposed 'it,' I was obliged to appeal to Caesar; 'yet' not as having any thing of which to accuse my own nation. For this reason, therefore, I entreated that I might see and speak with 'you:' for 'it is' on account of the hope of Israel, 'that' I am bound with this chain." And they said to him, "We have neither received letters from Judea concerning thee; nor hath any of the brethren that hath come hither, related, or said any evil concerning thee. But we desire to hear from thee what thou thinkest; for as concerning this sect, it is known to us, that it is every where spoken against." And having appointed him a day, many came to him at his lodging; to whom he expounded †, testifying the kingdom of God, and persuading them of the things that relate to JESUS, both from the law of Moses and the prophets, from morning till evening. And some were persuaded by the things which were

* Or, Praefect of the Practorian band. † Various passages of the scriptures.

25 ſpoken; and ſome believed not. And diſagreeing with each other, they brake up the aſſembly; Paul ſaying this one word, "Surely well did the Holy Spirit ſpeak by Iſaiah the prophet to our fathers, when he ſaith, "Go to this people, and "ſay, Hearing ye ſhall hear, and ſhall not un-"derſtand; and ſeeing ye ſhall ſee, and ſhall "not perceive: for the heart of this people is "become groſs; and with their ears they hear "heavily; and they have drawn their eyes to-"gether; leſt they ſhould ſee with 'their' eyes, "and hear with 'their' ears, and underſtand with "'their' heart, and ſhould be converted, and I "ſhould heal them *." Therefore be it known unto you, that the ſalvation of God is ſent to the Gentiles, and they will hear 'it." And when he had ſaid theſe things, the Jews departed, having great debates among themſelves.

30 But Paul continued two whole years in his own hired houſe, and received all that came to him; preaching the kingdom of God, and teaching thoſe things, which relate to the Lord JESUS Chriſt, with all freedom of ſpeech, 'and' without any reſtraint †.

* Iſa. vi. 9, 10. † From the Roman magiſtrates.

THE

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

PAUL, a ſervant of JESUS Chriſt, called ‡ ‘ to be ’ an apoſtle, ſeparated to the goſpel of God, which before was promiſed by his apoſtles in the holy ſcriptures, relating to his ſon JESUS Chriſt our Lord, who was born of the ſeed of David according to the fleſh, ‘ but ’ determinately marked out as the ſon of God with power, according to the ſpirit of holineſs, in the reſurrection from the dead: by whom we have 5 received grace and an apoſtolical miſſion, that out of regard to his name, all nations might be brought to the obedience of faith: among whom are ye alſo the called of JESUS Chriſt: To all in Rome, who are beloved of God, called ‘ and ’ holy, grace to you, and peace from God our father, and the Lord JESUS Chriſt.

IN the firſt place I thank my God through JESUS Chriſt for you all, that your faith is celebrated through the whole world. For God, whom I ſerve with my ſpirit in the goſpel of his ſon, is my witneſs, how inceſſantly I make mention of you: always intreating in my prayers to 10 come unto you, if by any means now at length I may have a proſperous journey by the will of

God. For I desire greatly to see you, that I may impart to you some spiritual gift, that you may be established *: that is, 'I desire' while I am among you, 'that' we may be comforted together by the mutual faith both of you and me. And I would not have you ignorant, brethren, that I have often been proposing to come to you, though I have hitherto been hindered, that I might have some fruit among you also, even as among the rest of the Gentiles. 'For' I am a debtor both to the Greeks and the barbarians, 15 both to the learned and the ignorant: therefore according to my weak abilities, I am ready † to preach the gospel to you also that are at Rome.

For I am not ashamed of the gospel of Christ: for it is the power of God for salvation, to every one that believeth; to the Jew first, and also to the Greek. For in it the righteousness of God by faith ‡ is revealed to 'our' faith: as it is written, "The just shall live by faith ||." For the wrath of God is revealed from heaven against all impiety and unrighteousness of men, who retain the truth in unrighteousness. For what is to be known of God is manifest among them, for 20 God hath shewed 'it' to them. For those things of him which are invisible, are from the creation of the world (being duly attended to) clearly seen by the things which are made, even his eternal power and divinity; so that they are without excuse: because knowing God, they have not glorified 'him' as God, neither were thankful; but they became vain in their reasonings, and their unintelligent heart was involved in darkness. Professing themselves to be sages, they became fools: and they changed the glory of the incorruptible

* In the faith, and fortified against temptation. † Or, desirous. ‡ i. e. the manner of becoming righteous, which God hath appointed in the gospel, to be by faith. || Habak. ii. 4.

ruptible God into the repreſenting image of corruptible man, and birds, and four-footed animals, and reptiles. God therefore delivered them up to uncleanneſs, in 'gratifying' the luſts of their own hearts, to diſhonour their bodies among themſelves. Who changed the truth of God in- 25
to a lie, and worſhipped and ſerved the creature to the neglect of the Creator, who is bleſſed for ever. Amen. Therefore God abandoned them to the moſt infamous paſſions; for their women changed the natural uſe * to that which is againſt nature. And likewiſe their males, leaving the natural uſe of the female, have been inflamed with deſires towards each other, males with males perpetrating that which is moſt ſhameful, and receiving in themſelves the juſt recompence of their error. And as they were not ſolicitous to retain God in 'their' knowledge, God delivered them over to an undiſcerning mind, to do things moſt inexpedient: full of all injuſtice, lewdneſs, miſchief, covetouſneſs, malignity; filled with envy, murder, contention, fraud, inveteracy of evil habits; whiſpering, backbiting, 30
haters of God, violent, proud, boaſters, inventors of evil things, diſobedient to parents, without underſtanding, implacable, without natural affection, breaking treaties, unmerciful: who, though they knew the righteous judgments of God, that they who do ſuch things are worthy of death, not only do theſe things, but agree together with thoſe that do them.

Therefore thou art inexcuſable, O man, whoſoever thou art, that judgeſt: for wherein thou judgeſt another, thou condemneſt thyſelf; for thou, who judgeſt, doſt the ſame things. For we know that the judgment of God is according to truth againſt thoſe who do ſuch things. And reaſoneſt thou thus, O man, who judgeſt thoſe that

* Of the other ſex.

that do ſuch things, while thou doeſt them thyſelf, that thou ſhouldeſt eſcape the judgment of God? Or doſt thou deſpiſe the riches of his gentleneſs, and forbearance, and long-ſuffering; not knowing that the gentleneſs of God leadeth thee to repentance? but by this hardneſs and impenitence of thy heart, art treaſuring up to thyſelf wrath in the day of wrath, and revelation of the righteous judgment of God; who will recompenſe every man according to his works: to thoſe that by a patient courſe of well doing, ſeek for glory, and honour, and immortality, eternal life: but to the children of contention, who are diſobedient to the truth, but obedient to unrighteouſneſs, 'he will render' indignation and wrath, tribulation and anguiſh upon every ſoul of man who worketh evil; to the Jew firſt, and to the Greek. But glory, honour, and peace 'ſhall be' to every one, who worketh good; firſt to the Jew, and then to the Greek. For there is no acceptance of perſons with God. For as many as have ſinned without the law, ſhall without the law periſh. And as many as have ſinned under the law, ſhall be judged by the law; (for not the hearers of the law 'are' juſt before God, but the doers of the law ſhall be juſtified. For when the Gentiles, who have not the law, do by nature the duties required by the law, theſe having not the law are a law unto themſelves: who ſhew the work of the law written upon their hearts; their conſciences joining to bear witneſs, and 'their' mutual reaſonings among themſelves accuſing or defending) in that day when God ſhall judge the ſecrets of men by JESUS Chriſt, according to my goſpel.

Behold, thou beareſt the name of a Jew, and thou repoſeſt thyſelf on the law, and thou glorieſt in God, and knoweſt 'his' will, and diſcerneſt things that differ, being inſtructed out of the law,

law, and art confident that thou thyſelf art a guide of the blind, a light to them that are in darkneſs, an inſtructor of the ignorant, a teacher of babes, having a form of the knowledge and truth, which is in the law. Thou therefore that teacheſt another, teacheſt thou not thyſelf? Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal? Thou that forbideſt a man to commit adultery, doſt thou commit adultery? Thou that doſt abominate idols, doſt thou commit ſacrilege? Thou that glorieſt in the law, doſt thou by the tranſgreſſion of the law diſhonour God? For "the name of God is by your means blaſphemed "among the Gentiles," as it is written *. For circumciſion is indeed profitable, if a man keep the law: but if thou be a tranſgreſſor of the law, thy circumciſion is become uncircumciſion. And therefore if the uncircumciſion ‡ obſerve the righteous determinations of the law, ſhall not his uncircumciſion be imputed as circumciſion? Yea the uncircumciſion that is by nature, accompliſhing the law, ſhall judge thee, who by the letter and circumciſion art a tranſgreſſor of the law. For he is not a Jew, who is ſo in outward ſhew, neither 'is that' circumciſion, which is apparent in the fleſh. But he 'is' a Jew, who is one in the hidden part; and circumciſion 'is that' of the heart, in the ſpirit, not in the letter, whoſe praiſe 'is' not of men, but of God.

† What then 'is' the advantage of the Jew, or what the profit of circumciſion? Much every way: chiefly in that they have been intruſted with the oracles of God. And what if ſome believed not? Shall their unbelief diſannul the faith of God? God forbid. Let God be true, though every man be a liar; as it is written, "That "thou mightieſt be juſtified in thy words, and "mighteſt

* 2 Sam. xii. 14. Iſa. lii. 5. Ezek. xxxvi. 23.
‡ i. e. an uncircumciſed perſon. † An objection.

" mighteſt overcome, when thou art called to
" judgment *."- But, if our unrighteouſneſs re-
commend the righteouſneſs of God, what ſhall
we ſay? Is God unrighteous, who inflicteth
wrath? I ſpeak as a man †. God forbid: how
then ſhould God judge the world? For if the
truth of God hath abounded to his own glory by
means of my lie, why am I called into judgment
as a ſinner? ' And why may I not ſay,' (as we
are calumniated, and ſome affirm, that we main-
tain,) let us do evil, that good may come?
Whoſe *|| condemnation is juſt.

What then? have we ' Jews ' the advantage?
Not at all; for we have before proved that Jews
and Gentiles are all under ſin; as it is written,
" There is none righteous, no not one; there
" is none, that underſtandeth; there is none,
" that ſeeketh after God. They are all declined;
" they are altogether become uſeleſs; there is
" none that practiſeth good, not ſo much as
" one ‡. Their throat ' is ' an open ſepulchre;
" with their tongues they have uſed deceit; the
" venom of aſps ' is ' under their lips ||: Whoſe
" mouth is full of curſing and bitterneſs §. Their
" feet ' are ' ſwift to ſhed blood †. Ruin and
" miſery ' are ' in their ways. And the way of
" of peace they have not known **. The fear of
" God is not before their eyes †*." Now we
know that what the law ſaith, it ſaith to thoſe,
' that were ' under the law: ſo that every mouth
muſt be ſtopped, and the whole world ſtand con-
victed before God. Therefore no fleſh ſhall be
juſtified before him by works of the law. For by
the law is the knowledge of ſin.

But the righteouſneſs of God without the law
is now manifeſt, being atteſted by the law and
the

* Pſal. li. 4. † Diſpoſed to cavil. *|| i. e. of which calumniating perſons. ‡ Pſal. xiv. 1—3. liii. 1—3. || Pſal. cxl. 3. § Pſal. x. 7. † Prov. i. 16, 18. ** Iſa. lix. 7, 8. †* Pſal. xxxvi. 1.

the prophets: even the righteouſneſs of God by the faith of JESUS Chriſt to all, and upon all them that believe; for there is no difference: for all have ſinned, and come ſhort of the glory of God; and are juſtified freely by his grace by virtue of that redemption which is in Chriſt JESUS: whom God hath propoſed as a propitiation 25 by faith in his blood *, for a demonſtration of his righteouſneſs in the remiſſion of ſins which are paſt, according to the forbearance of God; for a demonſtration of his righteouſneſs in this preſent time; that he might be juſt, and the juſtifier of him who is of the faith of JESUS. Where then 'is' boaſting? It is excluded. By what law? 'By the law' of works? No: but by the law of faith. We therefore are come to a concluſion †, that a man is juſtified by faith without the works of the law. 'Is God' the God of the Jews only, and not alſo of the Gentiles? Surely of the Gentiles too: ſo that 'it is' one God, that 30 will juſtify the circumciſion by faith, and uncircumciſion through faith. Do we ſet aſide the law by faith? God forbid: nay, we eſtabliſh the law.

What then ſhall we ſay that Abraham our fa- ✠
ther according to the fleſh hath found? For if Abraham were juſtified by works, he hath ſomething in which he may glory: but yet 'he hath' not in the ſight of God. For what ſaith the ſcripture? "Abraham believed God, and it was im- "puted to him for righteouſneſs ‡." Now to him, who worketh, the reward is not charged to account, as of grace, but of debt. But to him, 5 who worketh not, but believeth on him who juſtifieth the ungodly, his faith is imputed to him for

* Or, whom God hath ſet forth as the mercy-ſeat, through faith in his blood. B. † Of this part of our argument. ‡ Gen. xv. 6.

for righteouſneſs. And ‘ this is ’ as David deſcribeth the bleſſedneſs of the man to whom God imputeth righteouſneſs without works †. “ Bleſſed “ are they whoſe iniquities are pardoned, and “ whoſe ſins are covered: bleſſed ‘ is ’ the man to “ whom the Lord imputeth no ſin ‡.” Now this bleſſedneſs, ‘ doth it come ’ upon the circumciſion ‘ only,’ or alſo on the uncircumciſion? For ‘ when ’ we ſay that faith was imputed to Abraham for righteouſneſs; how was it thus imputed? When he was in circumciſion, or in uncircumciſion? ‘ Truly ’ not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, the ſeal of the righteouſneſs of faith, which ‘ he had ’ in uncircumciſion: that ſo he might be the father of all thoſe who believe in uncircumciſion, that righteouſneſs may alſo be imputed unto them: and the father of the circumciſion to thoſe who were not only of circumciſion, but walk in the foot-ſteps of that faith of our father Abraham, which ‘ he had ’ in uncircumciſion. For the promiſe to Abraham and his ſeed, that he ſhould be heir of the world, ‘ was ’ not by the law, but by the righteouſneſs of faith. Now if they who are of the law, ‘ are ’ heirs, faith is made uſeleſs, and the promiſe abrogated. For the law worketh wrath: for where there is no law, ‘ there is ’ no tranſgreſſion. Therefore ‘ it is ’ of faith, that it ‘ might be ’ of grace, that the promiſe might be ſecure to all the ſeed; not only to that which was of the law, but to that which is of the faith of Abraham, who is the father of us all (as it is written, “ I have made thee a father of many nations ||”) like God *, in whom he believed, as reanimating thoſe who are dead, and calling things that are not as thoſe that are.

Who

† Or, as David deſcribeth, without ‘ mentioning ’ works, the bleſſedneſs, &c. B. ‡ Pſal. xxxii. 1, 2. || Gen. xvii. 16. * Who is the father of all good men.

Who againſt hope, believed with hope, that he ſhould be a father of many nations, according to that which was ſpoken, "So ſhall thy ſeed be *." And not being feeble in faith, he conſidered not his own body now dead, being about an hundred years old; nor the deadneſs of Sarah's womb. He objected not to the promiſe of God through unbelief, but was ſtrengthened by faith, giving glory to God: and was perſuaded that what he had promiſed, he was able to perform. And therefore it was imputed to him for righteouſneſs. Neither was it written with regard to him only, that it was imputed to him; but for our ſakes, to whom it ſhall alſo be imputed, if we believe in him, who raiſed JESUS our Lord from the dead; who was delivered for our offences, and raiſed again for our juſtification.

Therefore being juſtified by faith, we have peace with God through our Lord JESUS Chriſt; by whom we have been introduced by means of faith into that grace, in which we ſtand, and boaſt in hope of the glory of God. And not only ſo, but we alſo glory in 'our' tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope doth not ſhame 'us,' becauſe the love of God is poured into our hearts by his Holy Spirit, which is given unto us. For when we were yet weak, Chriſt ſeaſonably died in the ſtead of the ungodly. Now ſcarcely would one die in the ſtead of a righteous † man; 'if' perhaps in the ſtead of a good ‡ man one would even dare to die. But God hath recommended his love towards us, that when we were yet ſinners, Chriſt died

* Gen. xv. 5. † Or juſt, who gives every one what is ſtrictly due by law. ‡ Or benevolent, who voluntarily abounds in generous actions, which no law can compel him to.

died in our ſtead. Therefore much more being now juſtified by his blood, we ſhall be ſaved from wrath by him. For if when we were enemies, we were reconciled to God by the death of his ſon, how much more being reconciled, ſhall we be ſaved by his life.

And not only 'ſo,' but we boaſt in God through JESUS Chriſt our Lord, by whom we have now received the reconciliation. Therefore as by one man ſin entered into the world, and death by ſin; and * ſo death paſſed upon all men, unto which † all have ſinned. For until the law ‡, ſin was in the world: but ſin is not imputed, where there is no law. Nevertheleſs death reigned from Adam to Moſes even over thoſe ||, who had not ſinned according to the likeneſs of the tranſgreſſion of Adam, who was the figure of him who was to come. Yet the free gift 'is' not as the offence. For if by the offence of one many died, much more hath the grace of God, and the gift 'which is granted' by grace in one man JESUS Chriſt, abounded to many. And the gift 'is' not as by one that ſinned: for the ſentence of one 'offence paſſed' to condemnation; but the gift 'is effectual' to juſtification from many offences. Moreover if by one man's offence death reigned by one, they who receive the abundance of grace, and of the gift of righteouſneſs, ſhall much more reign in life by one, even JESUS Chriſt. Therefore as 'the conſequence' of one offence 'extended' to all men, to condemnation; ſo alſo 'the conſequence' of one act of righteouſneſs 'extended' to all men to juſtification of life. For as by the diſobedience of one man many were conſtituted ſinners, ſo by the obedience of one many ſhall be conſtituted righteous. But the law made a little entrance, that the offence might abound.

* AND ſeems redundant. B. † i. e. death.
‡ As well as after it. || Sc. infants, &c.

abound. Yet where ſin abounded, grace hath ſuperabounded: that as ſin had reigned in death, ſo grace might reign to eternal life through righteouſneſs by JESUS Chriſt our Lord.

What ſhall we ſay then? Let us continue in ✠ ſin that grace may abound? God forbid! we who are dead to ſin, how ſhall we yet live in it? What, know ye not, that as many of us as have been baptized into JESUS Chriſt, have been baptized into his death? Therefore we are buried with him in baptiſm into his death; that as Chriſt was raiſed from the dead by the glory of the Father, ſo we alſo ſhould walk in newneſs of life. For if we are made to grow together in the 5 likeneſs of his death, ſo alſo ſhall we be ‘ in the likeneſs ’ of ‘ his ’ reſurrection: as we know this, that our old man hath been crucified together ‘ with Chriſt,’ that ſo the body of ſin might be enervated, that we might no longer be in bondage to ſin. For he that is dead, is ſet at liberty from ſin. And we believe, that if we be dead with Chriſt, we ſhall alſo live with him: as we know that Chriſt being raiſed from the dead, dieth no more; death no more reigneth over him. For 10 whereas he died, he died once for all for ſin; and as he liveth, he liveth to God: ſo do ye alſo reckon yourſelves to be dead unto ſin, and alive to God in Chriſt JESUS our Lord. Therefore let not ſin reign in your mortal bodies, to obey it in its licentious deſires: neither preſent your members to ſin, ‘ as ’ inſtruments of unrighteouſneſs; but preſent yourſelves to God alive from the dead, and your members to God, as inſtruments of righteouſneſs; for ſin ſhall not have dominion over you, as you are not under the law, but under grace.

What then? ſhall we ſin becauſe we are not 15 under the law, but under grace? God forbid! Know ye not, that to whomſoever ye preſent

ſent yourſelves ‘ as ’ ſervants to obey, his ſervants you are whom you obey; either of ſin to death, or of obedience to righteouſneſs? But thanks be to God, that whereas you were the ſervants of ſin, ye have obeyed from the heart the model of doctrine into which ye were delivered *. And being made free from ſin, ye are become the ſervants of righteouſneſs. I ſpeak as a man, becauſe of the weakneſs of your fleſh. As ye have preſented your members ſervants to uncleanneſs, and to iniquity into iniquity; ſo now preſent your members ſervants of righteouſneſs to holineſs.

20 For when ye were ſervants of ſin, ye were free from righteouſneſs. What fruit therefore did you then derive from thoſe things of which you are now aſhamed? For the end of thoſe things ‘ is ’ death. But now being ſet free from ſin, and engaged to God as his ſervants, you have your fruit unto holineſs, and the end eternal life. For death ‘ is ’ the wages of ſin: but eternal life ‘ is ’ the gift of God in Chriſt JESUS our Lord.

VII. ✠ But know ye not, brethren, (for I am ſpeaking to thoſe, that are acquainted with the law) that the law ruleth over a man ſo long as it liveth? For † the married woman is bound by the law to ‘ her ’ huſband, while he is alive; but if ‘ her ’ huſband be dead, ſhe is ſet at liberty from the law of ‘ her ’ huſband. Therefore if ſhe become the property of another whilſt her huſband liveth, ſhe carrieth the name of an adultreſs; but if her huſband be dead, then ſhe is ſet at liberty from the law, ſo as to be no more an adultreſs, though ſhe become the property of another. Thus ye alſo, my brethren, are dead to the law by the body of Chriſt, that ye might be married to another, ‘ that is ’ to him, who was raiſed from the dead, that we might bring forth fruit unto God.

5 For when we were in the fleſh, ſinful paſſions by the

* As into a mold, to be faſhioned according to it.
† To illuſtrate this by a parallel caſe.

the law were active in our members; so as to bring forth fruit to death. But now we are set at liberty from the law (that in which we are held being dead) so as to serve 'God' in the newness of the spirit, and not 'in' the oldness of the letter.

What shall we say then? 'that' the law 'is' sin? God forbid! Indeed I should not have known sin, but by the law. For I had not known lust, unless the law had said, "Thou shalt not "covet." But sin taking occasion from the commandment, wrought powerfully in me all manner of concupiscence: because without the law of God sin 'was' dead. For I once was alive without the law; but when the commandment came, sin came to life again, and I died. And the commandment, which 'was intended' for life, I found 'to be' unto death. For sin taking occasion by the commandment, deceived me, and thereby it slew me. So that the law 'is' holy; and the commandment holy, just, and good. Was then that which was good, made death to me? God forbid! but sin †: so that it appeared to be sin 'indeed,' working death in me, by that which is good; that 'so' sin might by the commandment ‖ appear exceeding sinful *. For we know, that the law is spiritual: but I am carnal, and sold under sin. For that which I do, I approve not: for I practice not that, which I will: but the things which I hate, those things I do. Now if I do that which I would not, I consent to the law, that 'it is' good. But now, it is no more I myself that do it, but sin which dwelleth in me. For I know, that in me (that is, in my flesh) nothing that is good dwelleth: for to will is indeed present with me, but I find not 'ability' to perform that which is good. For

† i. e. No: but it was SIN, that was made death unto me. ‖ Thus perverted. * Or, but sin was 'made death,' that sin might work death to me through that which was good, inasmuch as sin by means of the command, became more exceeding sinful. B.

For I do not the good, I will; but the evil,
20 which I will not, that I do. If therefore I do
that which I would not, it is no more I that do
it, but ſin that dwelleth in me. I find then a
law, that when I would do good, evil is preſent
with me. For with regard to the inner man, I
delight in the law of God. But I ſee another law
in my members, making war againſt the law of
my mind, and captivating me to the law of ſin,
which is in my members. Wretched man, that
I am! who ſhall reſcue me from the body of this
25 death? * I thank God through JESUS Chriſt our
Lord. So then, whereas I myſelf with my ſpi-
rit ſerve the law of God, though with my fleſh
☩ the law of ſin: 'there is' now no condemnation
to thoſe in Chriſt JESUS, who walk not after the
fleſh, but after the ſpirit. For the law of the
ſpirit of life in Chriſt JESUS hath ſet me at liberty
from the law of ſin and death. For God hath
'done' what it was impoſſible for the law to do,
in that it was weak through the fleſh: 'he' by
ſending his own ſon in the likeneſs of ſinful fleſh,
and to be a ſacrifice for ſin, hath condemned ſin
in the fleſh: that the righteouſneſs of the law
may be fulfilled in us, who walk not after the
fleſh, but after the ſpirit.

5 For they, who are after the fleſh, do mind the
things of the fleſh; but they, who are after the
ſpirit, 'do mind' the things of the ſpirit. Now
the minding of the fleſh 'is' death, whereas the
minding the ſpirit 'is' life and peace: becauſe
the carnal mind 'is' enmity to God. For it is
not ſubject to the law of God, neither indeed can
it be 'ſo.' So that they who are in the fleſh,
cannot pleaſe God. But you are not in the
fleſh, but in the ſpirit, if the ſpirit of God
dwelleth in you. And if any man have not the
10 ſpirit of Chriſt, he is none of his. And if Chriſt
'be' in you, the body 'is' indeed dead becauſe
of

* Some copies read, 'The grace of God through, &c.'

of sin; yet the spirit 'is' life because of righteousness. And if the Spirit of him, that raised up JESUS from the dead, dwell in you, he that raised up Christ from the dead, will also quicken your mortal bodies by that Spirit, which dwelleth in you. Therefore, brethren, we are debtors, not unto the flesh, that we should live after the flesh. For if ye live after the flesh, ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bon- 15
dage again unto fear; but ye have received the Spirit of adoption, by which we cry, "Abba, father." For the Spirit himself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs of Christ ‖: provided that we suffer with 'him,' that we may also be glorified together.

And I find upon computation, that the sufferings of the present time 'are' not worthy 'of any account,' when set against that glory, that shall be revealed to us. For the earnest expectation of the creation is waiting for the revelation of the sons of God: (for the creation was made 20
subject to vanity, not willingly, but by him *, who subjected it) in hope that the creation shall be set free from the bondage of corruption, into the glorious liberty of the sons of God. For we know that the whole creation groaneth together, and travaileth together until now: and not only 'so,' but even we ourselves, who have received the first-fruits of the Spirit, groan within ourselves, waiting for the adoption, 'that is' the redemption of our bodies †. For we are saved by hope: but hope which is seen, is not hope.

‖ Or, with Christ. * Sc. Adam. † From the power of the grave at the resurrection.

For what a man ſeeth, how doth he yet hope for?
25 But ſince we hope for what we ſee not, we patiently wait for it. And moreover the Spirit lendeth us his helping hand under our infirmities: for we do not know what we ſhould pray for as we ought: but the Spirit itſelf manageth affairs for us with unutterable groanings. But he, who ſearcheth the hearts, knoweth what 'is' the mind of the Spirit, for he manageth affairs for the ſaints according to 'the will of' God.

And we know that all things work together for good to them that love God, and are called according to 'his' purpoſe. For whom he foreknew, he did alſo predeſtinate 'to be' made conformable to the image of his Son, that he might
30 be the firſt-born among many brethren. And thoſe whom he predeſtinated, he hath called; and whom he hath called, he hath juſtified; and whom he hath juſtified, he hath alſo glorified. What ſhall we therefore ſay to theſe things? If God 'be' for us, who 'can be' againſt us? He that ſpared not his own ſon, but delivered him up for us all, how ſhall he not with him freely grant us all things? Who ſhall lodge any accuſation againſt the elect of God? 'Is it' God? he who juſtifieth? Who 'is' he that condemneth? 'Is it' Chriſt? he, who hath died? Yea rather, who is riſen again! who is now at the right hand of God, and is alſo making interceſ-
35 ſion for us. Who ſhall ſeparate us from the love of Chriſt? 'Shall' afflictions, or ſtraits, or perſecutions, or hunger, or nakedneſs, or peril, or ſword? (As it is written, "For thy ſake we "are killed all the day long, we are accounted "as ſheep deſtined to the ſlaughter*.") Nevertheleſs, we do in all theſe things more than conquer, through him who hath loved us. For I am perſuaded, that neither death, nor life, nor angels,

* Pſal. xliv. 22.

angels, nor principalities, nor powers, nor things preſent, nor things future, nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt JESUS our Lord.

I ſay the truth in Chriſt, I lie not; my con- ✠
ſcience alſo bearing me witneſs in the Holy Ghoſt, that I have great grief, and inceſſant anguiſh in my heart. For I could wiſh that I myſelf were made an anathema * after the example of Chriſt, for the ſake of my brethren, and kinſmen according to the fleſh: who are Iſraelites, whoſe the adoption 'is,' and the glory, and the covenants, and the giving of the law, and the ſervice 'of God,' and the promiſes; whoſe 'are' the fathers, and from whom, according to the fleſh, Chriſt 'deſcended;' who is above all God bleſſed for ever. Amen. Not by any means that the word of God hath fallen to the ground. For all 'are' not Iſrael, who are of Iſrael. Neither becauſe they are the ſeed of Abraham, 'are they' all children: but "In Iſaac ſhall thy ſeed be "called †." That is, not the children of the fleſh 'are' the children of God, but the children of the promiſe are accounted as the ſeed. For this 'is' the word of the promiſe, "According "to this time I will come 'to thee,' and Sarah "ſhall have a ſon ‡." Nor 'this' only, but Rebeccah, when ſhe was with child by one man (our father Iſaac;) while 'the children' were not yet born, and had done neither good nor evil, that the purpoſe of God according to election might ſtand, not of works, but of him, who calleth; it was ſaid to her, "that the elder

F 2 "ſhould

* Expoſed like him to the execrations of an enraged people, and even to the accurſed death of crucifixion. † Gen. xxi. 12. ‡ Gen. xviii. 10, 14.

" ſhould ſerve the younger *:" as it is written,
" I have loved Jacob, and hated Eſau †."
What therefore ſhall we ſay? ' Is there ' unrighteouſneſs in God? God forbid! For he ſaith to Moſes, " I will have mercy on whomſoever I " will have mercy, and will compaſſionate whom- " ſoever I pleaſe to compaſſionate ‡." ' It is ' not therefore of him that willeth, nor of him that runneth, but of God that ſheweth mercy. Moreover the ſcripture ſaith to Pharoah, " For this " cauſe have I raiſed thee up, that I may ſhew " forth my power in thee, and that my name " may be celebrated through all the earth ||." So then he hath mercy on whom he will, and he hardeneth whom he will. But thou wilt ſay to me, " Why doth he then find fault? who hath reſiſted his will?" Nay, but, O man, who art thou who entereſt into a debate with God? Shall the thing formed ſay unto him that formed ' it,' " Why haſt thou made me thus?" Hath not the potter power over ' his ' clay, out of the ſame maſs to make one veſſel to honour, and another to diſhonour? ' What ' if God reſolving to manifeſt ' his ' wrath, and to make known his power, hath endured with much long-ſuffering the veſſels of wrath fitted to deſtruction? And ' what if ' that he may make known the riches of his glory on the veſſels of mercy, he ' long endureth thoſe,' whom he hath previouſly prepared to glory? even us, whom he hath called, not only of the Jews, but of the Gentiles.

As in Hoſea he hath alſo ſaid, " I will call " them my people, who were not my people; " and her, beloved, which was not beloved: and " it ſhall come to paſs, ' that ' in the place, " where it was ſaid to them, Ye are not my peo- " ple, there ſhall they be called the ſons of the " living

* Gen. xxv. 23. † Mal. i. 2, 3. ‡ Exod. xxxiii. 19. || Exod. ix. 16.

" living God *." Alſo Iſaiah crieth concerning Iſrael, " Though the number of the children of " Iſrael be as the ſand of the ſea, ' yet ' a rem- " nant ' only ' ſhall be ſaved. For the Lord is " finiſhing and cutting ſhort his account in righ- " teouſneſs; for the Lord will make a ſhort ac- " count upon the earth †." Iſaiah hath formerly ſaid, " Except the Lord of hoſts had left us a " ſeed, we ſhould have been as Sodom, we ſhould " been made like to Gomorrah ‡." What ſhall we then ſay? That the Gentiles, who purſued not after righteouſneſs have attained to righteouſ- neſs, even the righteouſneſs, which is by faith. But Iſrael purſuing the law of righteouſneſs, hath not attained the law of righteouſneſs. Where- fore? Becauſe ' they did ' not ' purſue it ' by faith, but as by the works of the law. For they ſtumbled at that ſtone of offence ||. As it is written, " Behold I lay in Zion a ſtone of ſtum- " bling, and a rock of offence: and every one " who believeth in him, ſhall not be aſhamed §."

Brethren, the affectionate deſire of my heart, and ' my ' ſupplication before God concerning Iſrael, is for its ſalvation. For I teſtify of them, that they have a zeal for God, but not according to knowledge. For they being ignorant of the righteouſneſs of God, and ſeeking to eſtabliſh their own righteouſneſs, have not ſubmitted to the righteouſneſs of God. For Chriſt ' is ' the end of the law for righteouſneſs to every one that believeth. For Moſes deſcribeth the righteouſneſs, which is by the law, when he ſaith, " The man " who doth them, ſhall live by them ‡." But the righteouſneſs which is by faith ſpeaketh

* Hoſ. i. 10. † Iſa. x. 22, 23. ‡ Iſa. i. 9.
|| Which lay in their way. § Iſa. viii. 14, xxviii. 16.
‡ Lev. xviii. 5, Deut. xxvii. 26.

thus *: "Say not in thine heart, Who shall "ascend into heaven?" that is to conduct Christ down with him 'from thence:' "Or, Who "shall descend into the deep?" that is to bring Christ again from among the dead. But what saith he? "The word is nigh unto thee, 'even' "in thy mouth, and in thine heart †." That is the word of faith, which we preach: for if thou confess with thy mouth JESUS the Lord, and believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth to righteousness, and with the mouth confession is made to salvation. For the scripture saith, "Every one that "believeth in him, shall not be ashamed ‡." For there is no difference between Jew and Greek. For the same Lord of all displayeth his riches to all, that call upon him. For whosoever shall invoke the name of the Lord, shall be saved ||.

Therefore, how shall they call on him, on whom they have not believed? And how shall they believe on him, of whom they have not heard? And how shall they hear without a preacher? And how should they preach, except they be sent? As it is written, "O how beau-"tiful ||* are the feet of those, who bring the good "tidings of peace? who bring the good tidings "of good things §?" But all have not obeyed the gospel. For Isaiah saith, "Lord, who hath "believed our report ‡?" Faith indeed 'cometh' by hearing, and hearing by the word of God. But I say, Have they not heard? "Verily their "voice is gone out through all the earth, and "their words to the end of the world **." But I 'farther' say, Hath not Israel known? For, first, Moses saith, "I will raise your jealousy "by

* Deut. xxx. 11—14. † Ib. ver. 14. ‡ Isa. xxviii. 16. || Joel ii. 32. ||* Or, seasonable, well-timed. § Isa. lii. 7, 8. ‡ Isa. liii. 1. ** Psal. xix. 4.

" by thoſe ' who were ' not a nation, ' and '
" your anger with a fooliſh people *." And
Iſaiah hath the boldneſs to ſay †, " I was found
" of them, that ſought me not; I was made
" manifeſt to them, that enquired not for me."
Whereas with relation to Iſrael, he ſaith, " All
" the day long have I ſtretched out mine hands
" to a diſobedient, and gainſaying people."

Do I ſay then, that God hath rejected his peo- ✠
ple? God forbid! For I alſo am an Iſraelite, of
the ſeed of Abraham, ' of ' the tribe of Benjamin.
God hath not rejected his people, whom he fore-
knew. Know you not what the ſcripture ſaith
in Elijah, when he pleadeth with God againſt
Iſrael, ſaying ‡, " Lord they have ſlain thy pro-
" phets, and they have digged up thine altars;
" and I am left alone, and they ſeek my life?"
But what ſaith the divine oracle to him? " I
" have reſerved unto myſelf ſeven thouſand men,
" who have not bowed the knee before Baal."
And ſo alſo in the preſent time, there is a rem- 5
nant according to the election of grace. And if
it be of grace, then ' it is ' no more of works,
elſe grace is no longer grace. But if ' it be ' of
works, then it is no more of grace, elſe work is
no longer work. || What then? Iſrael hath not
obtained that which it hath ſought: but the elec-
tion hath obtained it; whereas the reſt were
blinded §. According as it is written ⸸, " God
" hath given them a ſpirit of ſlumbering; eyes
" that they ſhould not ſee, and ears that they
" ſhould not hear unto this day." And David
hath ſaid, " Let their table become a ſnare, and
" a trap, and an occaſion of ſtumbling, and a re-

* Deut. xxxii. 21. † Iſa. lxv. 1, 2. ‡ 1 Kings xix. 14. || To return from this ſhort digreſſion. § By prejudices, Iſa. 6. 10. ⸸ Iſa. xxix. 10. Deut. xxix. 4.

10 " compence ‖ to them. Let their eyes be darken-
" ed, that they may not see, and keep their backs
" continually bent down *."

Do I then say, they have ' so ' stumbled, that they should fall †? God forbid! But by this fall of theirs, salvation ' is come ' to the Gentiles to provoke them to ' a holy ' emulation. But if their fall ' be ' the riches of the world, and their diminution the riches of the Gentiles: how much more their fulness? For I now speak to you, Gentiles, as I am the apostle of the Gentiles: I extol my office; that I may excite to emulation ' them, who are ' my flesh, and may save some of
15 them. For if their rejection were the reconciliation of the world, what ' will ' the reception ' of them be ' but life from the dead? For if the first-fruit ' be ' holy, so ' is ' the lump. And if the root ' be ' holy, the branches ' are likewise ' so. For if some of the branches were broken off, and thou ‡, being a wild olive, were grafted in among them, and art with them partaker of the root and fatness of the good olive; boast not thyself against the ' natural ' branches; and, if thou boastest, ' remember that ' thou bearest not the root, but the root thee. Wilt thou therefore say,
" The branches were broken off, that I might
20 " be grafted in." Well, they were broken off for ' their ' infidelity, and thou standest through faith. Be not high-minded, but fear. For if God spared not the branches, which were according to nature, neither will he by any means spare thee. Behold therefore the goodness and severity of God! Towards them that fell, indeed severity! but to thee goodness, if thou continue in ' his ' goodness. Else thou also shalt be cut off. And they also, if they do not continue in their unbelief, shall be grafted on again: for God is able

‖ Or, retribution [for their wickedness.] * Psal. lxix. 22, 23. † For ever. ‡ O Gentile.

able again to ingraft them. For if thou wert cut off from the olive-tree, which was naturally wild, and contrary to nature wert grafted on the good olive-tree; how much more shall they, who are the natural 'branches,' be grafted on their own olive?

Brethren, I would not have you to be ignorant † 25 of this mystery, (lest you should have too high an opinion of yourselves) that blindness is in part happened unto Israel, till the fulness of the Gentiles shall be brought in. And so shall all Israel be saved: as it is written, "A deliverer "shall come out of Sion, and he shall turn away "impiety from Jacob. And this 'is' my co- "venant with them, when I shall take away "their sins *." With respect to the gospel, 'they are' enemies for your sakes: but as for the election, 'they are' beloved for their fathers sakes. For the gifts and calling of God 'are' not to be repented of. As then ye were once 30 disobedient to God, but now have obtained mercy by means of their disobedience; so they also, having been disobedient on occasion of your mercy, shall also obtain mercy. For God hath shut up all under disobedience, that he might have mercy on all. O the depths of the riches, and wisdom, and knowledge of God! How unsearchable 'are' his judgments! and his ways such as cannot be traced out! For who hath known the mind of the Lord, or who hath been his counsellor? Who hath first given to him? and it shall be repaid him again. For of him, and through him, and for him 'are' all things. To him 'be' glory for ever! Amen.

I ENTREAT you therefore, brethren, by the tender mercies of God, that you present your bodies a living sacrifice, holy, well pleasing to God,

† Or, misunderstand. * Isa. lix. 20.

'as' your rational ſervice. And be not conformed to this world; but be transformed, in the renewing of your mind; that you may experimentally know that will of God, 'which is' good, acceptable, and perfect. And I ſay, according to that grace which is given to me, to every one that is among you, not to arrogate 'to himſelf' above what he ought to think, but that he think with ſobriety *, according to the meaſure of faith, which God hath diſtributed to every man. For as in one body we have many members, but all the members have not the ſame uſe: ſo we, though many, are one body in Chriſt, and every one members of each other. Having therefore gifts different according to the grace given unto us: whether 'it be' prophecy, 'let us be employed in it' according to the proportion of faith: or 'having' the office of miniſtry, in miniſtration: or 'if he be' an inſtructor, in teaching: or an exhorter, in exhortation: he that giveth, 'let him do it' with ſimplicity: he that preſideth, with diligence: he that ſheweth mercy, with chearfulneſs. 'Let' love 'be' undiſſembled. Abhor that, which is evil; adhere to that, which is good. In brotherly love 'be' mutually full of tender affection: in honour preferring one another: not ſlothful in buſineſs: fervent in ſpirit: ſerving the Lord. 'Be' rejoicing in hope; patient in tribulation; continuing in prayer; communicating to the neceſſities of the ſaints; purſuing hoſpitality. Bleſs them, who perſecute you: bleſs, and curſe not. Rejoice with them, that rejoice; and weep with them, that weep. 'Be' entirely united in your regards for each other. Affect not high things; but condeſcend to men of low rank. Be not wiſe in your own conceits. Render to none evil for evil. Provide things reputable in the ſight of all

* Or, modeſty [of himſelf.]

all men. If it be poſſible, to the utmoſt of your power, live peaceably with all men. Beloved, revenge not yourſelves; but rather give place to wrath *: for it is written †, "Vengeance 'is' "mine; I will recompenſe, ſaith the Lord." Therefore, if thine enemy hunger, feed him; if ſo he thirſt, give him drink: for by doing this, thou ſhalt heap coals of fire on his head ‡. Be not overcome of evil, but overcome evil with good.

Let every ſoul be in ſubjection to the ſuperior ✠ authorities. For there is no authority but from God. The authorities, that exiſt, are diſpoſed by God. He therefore, who ſetteth himſelf againſt the authority, withſtandeth the diſpoſition of God: and they who withſtand, ſhall receive to themſelves condemnation. For rulers are not a terror to good works, but to evil. Wouldeſt thou not therefore be afraid of the authority, do that which is good, and thou ſhalt have praiſe from it: for he is to thee the ſervant || of God for good. But if thou doſt evil, be afraid; for he holdeth not the ſword in vain: for he is the ſervant of God, an avenger to 'execute' wrath againſt him that doth evil. Therefore it is ne- 5 ceſſary to be in ſubjection, not only out of regard to wrath, but alſo for the ſake of conſcience. On this account you alſo pay tribute: for they are the miniſters of God, continually applying themſelves to this one affair §. Render therefore to all their due: to whom tribute 'is due, render' tribute: to whom cuſtom, cuſtom: to whom reverence, reverence: to whom honour, honour. Owe nothing to any ‖, but to love one another: for he that loveth another, hath fulfilled the law.

* Yield without oppoſing. † Deut. xxxii. 35.
‡ Prov. xxv. 21. || Or, miniſter. § The care of the public. ‖ Except it be the debt of love.

For that 'precept,' Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and any other command, if such 'there be,' is summed up in this precept, Thou shalt
10 love thy neighbour as thyself. Love worketh no evil to one's neighbour: therefore love 'is' the accomplishment of the law.

And this, knowing the season, that 'it is' high time now to awake out of sleep: for our salvation 'is' now nearer, than when we believed. The night is far advanced, the day is drawing near, let us therefore put off the works of darkness, and put on the armour of light. And as 'being' in the day, let us walk honourably *; not in rioting, and drunken debauches; not in chambering †, and lasciviousness; not in the contention, and emulation. But put on the Lord JESUS Christ, and make not provision for the flesh, to 'fulfil its' desires.

14 Him that is weak in the faith receive ‡, not to debates about matters in doubt. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth: for God hath received him. Who art thou that judgest the servant of another? To his own master he standeth or falleth: yea, he shall be upheld; for God is
5 able to establish him. One man esteemeth one day above another: another esteemeth every day 'alike.' Let every man freely enjoy his own sentiments ||. He that regardeth a day, regardeth 'it' to the Lord: and he that regardeth not a day, to the Lord he doth not regard 'it.' He that eateth, eateth to the Lord, and giveth God thanks;

* Becoming and gracefully. † Effeminacy.
‡ And converse with in a friendly manner. || Literally, let him go on in his own way without impediment.

thanks; and he that eateth not, to the Lord he eateth not, and he giveth God thanks. For none of us liveth to himſelf; and none 'of us' dieth to himſelf. But if we live, we live to the Lord; or if we die, we die unto the Lord: ſo that whether we live, or die, we are the Lord's. For to this purpoſe Chriſt both died, and roſe again, and continueth alive, that he might be Lord both of the dead, and of the living. But why doſt thou * judge thy brother? Or why doſt thou † ſet at nought thy brother? For we muſt all appear before the tribunal of Chriſt: as it is written, "As 'I live, ſaith the "Lord, ſurely every knee ſhall bow unto me, "and every tongue ſhall confeſs to God ‡." So that every one of us all ſhall render an account of himſelf to God. Let us not therefore any longer judge one another, but rather judge ye this, not to lay any ſtumbling-block, or ſcandal before a brother. I know, and am perſuaded by the Lord JESUS Chriſt, that nothing ‖ 'is' unclean of itſelf; unleſs 'it be' to him that accounteth any thing to be unclean; 'and to him it is' unclean. But if thy brother be grieved by 'thy' meat, thou no longer walkeſt according to love. Do not deſtroy him by thy meat, for whom Chriſt died. Let not then your good be ſlandered. For the kingdom of God conſiſteth not in meat and drink, but in righteouſneſs, and peace, and joy in the Holy Ghoſt. And he that in theſe things ſerveth Chriſt, 'is' acceptable to God, and approved by men. Let us therefore purſue the things which tend to peace, and mutual edification. Do not for the ſake of meat deſtroy § the work of God. Indeed all things 'are' pure; yet 'that is' evil to a man, that he eateth with offence. 'It is' good neither to eat fleſh, nor to drink wine,

* O Jewiſh convert. † O Gentile believer.
‡ Iſa. xlv. 23. ‖ No kind of food. § Thy brother, the nobleſt work of the creation.

wine, nor ' any thing ' by which thy brother is ſcandalized or weakened. Thou haſt faith †: have it to thyſelf before God. Happy ' is ' he, who doth not condemn himſelf in the thing, which he alloweth. But he that maketh a difference, is condemned if he eat, becauſe ' he eateth ' not with faith: for whatſoever ' is ' not of faith, is ſin.

XV. Therefore we who are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe ourſelves. Let every one of us pleaſe ' his ' neighbour for ' his ' good to edification. For Chriſt pleaſed not himſelf; but, as it is written, " The " reproaches of thoſe who reproached thee, are " fallen upon me *." For whatever things were formerly written, were written for our inſtruction, that we through patience and conſolation of the ſcriptures, might have hope. Now may the God of patience and conſolation give you the ſame mutual affection, according to JESUS Chriſt; that with one mind, ' and ' one mouth ye may glorify the God and father of our Lord JESUS Chriſt. Therefore receive ye one another, as Chriſt hath received us to the glory of God. Now I ſay, that JESUS Chriſt was ' made ' a miniſter of the circumciſion for the truth of God, to confirm the promiſe ' made ' to the fathers: and that the Gentiles might glorify God for ' his ' mercy; as it is written, " For this cauſe will I confeſs " to thee among the Gentiles, and ſing praiſes " unto thy name †." And again he ſaith, " Rejoice, ye Gentiles, with his people ‡." And again, " Praiſe the Lord, all ye nations, and " repeat his praiſe, all ye people ||." And again Iſaiah ſaith, " There ſhall be a root of Jeſſe, " and one ariſing to rule over the Gentiles, " ' and ' in him ſhall the Gentiles truſt §." And may

† Or, Haſt thou faith? * Pſal. lxix. 9. † Pſal. xviii. 49. ‡ Deut. xxxii. 43. || Pſal. cxvii. 1. § Iſa. xi. 10.

may the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Spirit.

And I am myself persuaded concerning you, my brethren, that ye are full of goodness, being filled with all knowledge, and able to admonish one another. Nevertheless, brethren, I have 15
written the more boldly to you in 'this' part *, as stirring up your remembrance because of that grace †, which is given to me of God, that I should be the servant of JESUS Christ unto the Gentiles, administering to them the gospel of God; that the offering the Gentiles 'to him' may be acceptable to God, being sanctified by the Holy Spirit. I have therefore matter of boasting in Christ JESUS with respect to the things of God. For I will not dare to speak of what Christ hath not wrought by me, to bring the Gentiles into obedience both in word and deed, by the energy of signs, and wonders, by the power of the Spirit of God; so that I have fully preached the gospel of Christ from Jerusalem round about, even as far as Illyricum. For it 20
hath been the object of my ambition to preach the gospel, not where Christ was 'already' named, lest I should build upon another man's foundation: but as it is written, "They, to "whom nothing was declared concerning him, "shall see, and they, who have not heard, shall un- "derstand ‡." Therefore I have been long hindered from coming to you. But now having no longer place in these climates ||, and having a great desire for many years to come to you; if I go into Spain, I will come to you: for I hope, as I pass by, to see you, and to be brought forward by you in my way thither, if I may first be in some degree satisfied with your 'company.'

But

* Of my epistle. Or, in part: i. e. in some degree.
† And favour. ‡ Isa. lii. 15. || Of Greece.

25 But I am now going to Jerusalem, ministering to the saints. For it hath pleased 'the churches of' Macedonia and Achaia, to make a certain collection for the poor saints, that are at Jerusalem. It hath pleased them 'I say,' and they are their debtors: for if the Gentiles are made partakers of their spiritual things, they ought to minister to them in their carnal things. Having therefore dispatched this affair, and sealed to them this fruit *, I will come by you into Spain. And I know that when I come among you, I shall come in the fulness of the blessing of the gospel
30 of Christ. But I beseech you, brethren, by our Lord JESUS Christ, and by the love of the Spirit, that you join your strength with mine, in 'your' prayers to God for me; that I may be rescued from the unbelievers in Judea; and that my ministration at Jerusalem may be acceptable to the saints: that so I may come to you with joy by the will of God, and that I may be refreshed together with you. And may the God of peace be with you all! Amen.

☩ I recommend to you Phoebe †, our sister, who is a servant ‡ of the church in Cenchrea ‖; that you entertain her in the Lord in a manner becoming saints, and assist her in any thing, in which she may need it of you; for she hath been an helper of many, and of myself in particular. Salute Priscilla and Aquila, my fellow labourers in Christ JESUS ('persons' who for my life have laid down their own necks; to whom therefore I do not only owe my own thanks, but also all
5 the churches of the Gentiles) and the church, that is in their house. Salute also my beloved Epenetus,

* i. e. Safely delivered as under seal this fruit of their love.

† The bearer of this epistle.

‡ Or, deaconness.

‖ Cenchrea was in the suburbs of Corinth.

Epenetus, who is the firſt-fruits of Achaia to Chriſt. Salute Mary, who hath taken a great deal of pains on our account. Salute Andronicus, and Junias, my kinſmen, and 'once' my fellow priſoners; who were in reputation among the apoſtles, and were alſo in Chriſt before me. Salute Amplias my beloved in the Lord. Salute Urbanus my fellow labourer in Chriſt, and my beloved Stachys. Salute Apelles approved in Chriſt. Salute thoſe 'of the family' of Ariſtobulus. Salute my couſin Herodion, and thoſe belonging to 'the houſhold of' Narciſſus, who are in the Lord. Salute Tryphaena and Tryphoſa, who have laboured in the Lord. Salute the beloved Perſis, who laboured much in the Lord. Salute Rufus choſen in the Lord, and his mother and mine. Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them. Salute Philologus and Julias, Nereus, and his ſiſter, and Olympas, and all the ſaints that are with them. Salute one another with a holy kiſs. The churches of Chriſt ſalute you.

Now I exhort you, brethren, to mark out thoſe, which cauſe diviſions and offences 'among you,' contrary to that doctrine, which you have learned; and avoid them. For ſuch ſerve not the Lord JESUS Chriſt, but their own belly; and by fair ſpeeches, and flattering forms of addreſs, deceive the hearts of the innocent. For your obedience is come abroad unto all: therefore I rejoice on your account. But I am deſirous you may be wiſe with reſpect to that which is good, and ſimple with regard to that which is evil. And the God of peace will quickly bruiſe Satan under your feet. May the grace of our Lord JESUS Chriſt 'be' with you! Amen. Timothy my fellow labourer, and Lucius, and Jaſon, and Soſipater,

Sosipater, my kinsmen, salute you. I Tertius *, who wrote this epistle, do also salute you in the Lord. Gaius, my host, and that of the whole church, saluteth you, ' and ' Erastus the steward of the city, ' also ' saluteth you; and Quartus, a brother. The grace of our Lord JESUS Christ be with you all. Amen.

25 Now to him, who is able to strengthen you according to my gospel, even the preaching of JESUS Christ (agreeable to the revelation of that mystery, in antient times kept in silence, but now made manifest by † the prophetic scriptures, according to the commandment of the eternal God, to all nations for the obedience of faith) to the only wise God ' be ' glory by JESUS Christ to endless ages. Amen.

* Or Silas. † Or, according to.

[Written to the Romans from Corinth, ' and sent ' by Phoebe servant of the church at Cenchrea *.]

* Not found in some MSS.

THE

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

PAUL called 'to be' an apoſtle of JESUS Chriſt ✠ by the will of God, and Soſthenes a brother, to the church of God which is in Corinth, ſanctified in Chriſt JESUS, called 'as' ſaints, and to all that in every place invoke the name of the Lord JESUS Chriſt, their 'Lord' and ours: 'may' grace and peace 'be' with you from God our father, and 'from' JESUS Chriſt our Lord.

I always give thanks to my God on your account, for the grace of God given unto you in Chriſt JESUS; that in all things ye are enriched 5 in him in all utterance, and 'in' all knowledge; as the teſtimony of Chriſt was confirmed among you. So that you are deficient in no gift, waiting for the manifeſtation of our Lord JESUS Chriſt: who will confirm you to the end; 'ſo that ye may be' blameleſs in the day of our Lord JESUS Chriſt. For God 'is' faithful, by whom you were called into the communion of his ſon JESUS Chriſt.

I now beſeech you, brethren, by the name of 10 our Lord JESUS Chriſt, that ye all ſpeak the ſame thing, and 'that' there may be no ſchiſms among you; but 'that' ye be all knit together in the ſame mind, and in the ſame ſentiment: becauſe

it

it hath been certified to me, my brethren, concerning you, by thoſe of Chloe's family, that there are contentions among you. Now this I ſay, that every one of you ſaith, I am for Paul, and I for Apollos, and I for Cephas *, and I for Chriſt. Is Chriſt divided? Was Paul crucified for you? Or were you baptized into the name of Paul? I thank God I baptized none of you, except Criſpus and Gaius: leſt any ſhould ſay, that I had baptized into my own name. I baptized alſo the family of Stephanus; and I know not whether I baptized any other.

For Chriſt did not ſend me to baptize, but to preach the goſpel: 'and that' not with wiſdom of words, leſt the croſs of Chriſt ſhould have been rendered vain. For the doctrine of the croſs is indeed folly to them that are periſhing; but to us who are ſaved, it is the power of God. For it is written, "I will deſtroy the wiſdom of the "wiſe, and aboliſh the ſagacity of the pru"dent †." Where 'is' the wiſe? Where the ſcribe? Where the diſputer of this world? Hath not God made the wiſdom of this world fooliſh? For ſince in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the folly of preaching to ſave thoſe that believe. For whereas the Jews demand a ſign, and the Greeks ſeek wiſdom; we nevertheleſs preach Chriſt crucified; to the Jews indeed a ſtumbling-block, and fooliſhneſs to the Greeks: but to thoſe who are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God. Becauſe the folly of God ‡ is wiſer than men; and the weakneſs of God ſtronger than men. For behold

* Or, I for Cephas (i. e. Peter.) But I (Paul) am for Chriſt; and is Chriſt divided? B. † Iſa. xxix. 14. See alſo xxxiii. 18. ‡ i. e. what the world profanely cenſures, as a folly unworthy of God.

hold your calling *, brethren, ' there are ' not many wiſe according to the fleſh, not many mighty, not many noble. But God hath choſen the fooliſh things of this world, that he may ſhame the wiſe: and the weak things of the world hath God choſen, that he may ſhame its mighty things: and ignoble things of the world hath God choſen, and things ſet at nought, and things which are not †, that he may aboliſh things that are ‡: that no fleſh might boaſt in his preſence. For of him 30 ye are in Chriſt JESUS, who is made of God unto us wiſdom, and righteouſneſs, and ſanctification, and redemption ||: that, as it is written, " He " that boaſteth, let him boaſt in the Lord §." And, brethren, I, when I came among you, came not with the pomp of language, or wiſdom, declaring to you the teſtimony of God: for I determined I would know nothing among you, but JESUS Chriſt, even that crucified ' perſon.' And I was with you in weakneſs, and in fear, and in much trembling. And my ſpeech, and my preaching ' was ' not in the perſuaſive diſcourſes of human wiſdom, but in the demonſtration of the ſpirit, and of power; that your faith ſhould 5 not depend on the wiſdom of men, but on the power of God.

Nevertheleſs we ſpeak wiſdom among thoſe who are perfect: but not the wiſdom of this world, nor of the rulers of this world; who nevertheleſs ſhall be brought down. But we ſpeak the wiſdom of God in a myſtery, which † was hidden, which God from eternal ages pre-determined for our glory, which none of the rulers of this

* i. e. thoſe among you who are called. † Which are overlooked and diſregarded as if they had no being. ‡ That are in the higheſt eſteem, and make the greateſt figure among men. || Or, ye are both righteouſneſs and ſanctification and redemption in Chriſt JESUS, who is made wiſdom to us. B. § Jer. ix, 23, 24. Iſa. lxv. 16. † i. e. which wiſdom.

this age knew: for if they had known 'it,' they would not by any means have crucified the lord of glory. But 'this is' as it is written, "Eye "hath not ſeen, neither hath ear heard, neither "hath entered into the heart of man, what things "God hath prepared for them that love him *."
10 But God hath revealed 'them' to us by his Spirit: for the Spirit ſearcheth all things, even the deep things of God. For who of mankind knoweth the things of a man, unleſs it be the ſpirit of a man which is in him? So alſo no one knoweth the things of God, but the Spirit of God. Now the ſpirit, which we have received, is not that of the world, but that Spirit, which is from God; that we might know the things, which are freely given us by God: which we alſo ſpeak, not in words dictated by human wiſdom, but in thoſe dictated by the Holy Spirit; explaining ſuch ſpiritual things by ſpiritual 'words.' But the animal man receiveth not the things of the Spirit of God: for they are fooliſhneſs to him, neither can he know 'them,' for they are ſpiritually diſ-
15 cerned. But the ſpiritual man diſcerneth all things, while he himſelf is diſcerned by no man. For who hath known the mind of the Lord, who hath inſtructed him? But we have the mind of Chriſt. And I, brethren, could not ſpeak unto you as ſpiritual, but as carnal, as babes in Chriſt †. I fed you with milk, and not ſtrong meat: becauſe ye were not able 'to bear it;' nor are ye yet able, for ye are carnal: for while 'there is' emulation, and contention, and faction among you, are you not carnal? and do ye not walk as men? For when one ſaith, I am for Paul, and another, I for Apollos, are ye not carnal?
5 Who then is Paul? and who 'is' Apollos? but miniſters by whoſe means ye have believed,

* Iſa. lxiv. 4. † Beginners in the divine life.

lieved *, even as the Lord gave to every one. I
have planted, Apollos hath watered; but God
gave the encreaſe. Therefore he that planteth is
nothing, nor he that watereth; but God who
giveth the increaſe. But he that planteth, and
he that watereth, are one: and we ſhall receive
every one his own reward according to his own
labour. For we are the fellow labourers of God:
ye are the huſbandry of God, 'ye are' the build-
ing of God. According to the grace of God 10
given to me, in the character of a ſkilful architect
have I laid the foundation, and another buildeth
thereon. But let every one ſee to it, how he
buildeth thereon. For other foundation no one
is able to lay, beſide what is laid †, which
is JESUS Chriſt. If any man build upon this
foundation, gold, ſilver, 'and' coſtly ſtones;
'or' wood, hay, 'and' ſtubble: every one's
work ſhall be made manifeſt. For the DAY ‡
ſhall lay it open, becauſe it ſhall be diſcovered
by fire; yea, the fire ſhall prove every man's
work, of what kind it is. If any man's ſuper-
ſtructure abide, he ſhall receive a reward. But 15
if any man's work be burnt, he will ſuſtain a loſs.
Yet he ſhall himſelf be ſaved, though as through
the fire. Know ye not that you are the temple
of God, and the Spirit of God dwelleth in you?
If any one deſtroy || the temple of God, God
will deſtroy him; for the temple of God is holy:
now ye are his temple. Let no man deceive him-
ſelf §: if any one of you ſeem to be wiſe in this
world, let him become a fool ⸸, that he may be
wiſe. For the wiſdom of this world is fooliſh-
neſs

* Or, believed? And, as the Lord gave to every man, I planted, Apollos watered. B. † Already. ‡ Of judgment. || Or, defile. § Or, if any one be wiſe among you, let him be a fool in this world, that he may become wiſe. B. ⸸ i. e. embrace that goſpel, which the world calls fooliſh, if he would be truly wiſe.

neſs with God; as it is written, "He entangleth
20 "the wiſe in their own artifices *." And again,
"The Lord knoweth the thoughts of the wiſe,
"that they are vain †." Therefore let none
glory in men: for all things are yours, whether
Paul, or Apollos, or Cephas; whether the world,
or life, or death, or things preſent, or future;
all are yours, and ye 'are' Chriſt's, and Chriſt
'is' God's.

✠ Let a man ſo account of us, as of the ſervants
of Chriſt, and ſtewards of the myſteries of God.
As for what remains, it is demanded in ſtewards,
that a man be found faithful. For it is with me
the ſmalleſt thing that can be, that I ſhould be
judged by you, or by any man's judgment. Nor
do I judge myſelf, for I am not conſcious to my-
ſelf of any thing, yet I am not hereby juſtified:
5 but he that judgeth me is the Lord ‡. Therefore
judge nothing before the time, until the Lord
ſhall come, who ſhall bring to light the hidden
things of darkneſs, and manifeſt the counſels of
the hearts. And then ſhall every one have praiſe
from God.

Theſe things, brethren, I have by a figure
transferred to myſelf, and 'to' Apollos for your
ſakes, that you may learn in us, not to entertain
too high an opinion of yourſelves above what is
written, that you may not be puffed up for one ||,
againſt another. For who maketh thee to differ
'from another?' And what haſt thou, which thou
didſt not receive? But if thou haſt received 'it,'
why doſt thou boaſt, as if thou hadſt not received
'it?' Now you are full; now you are rich; you
have reigned as kings without us: and I wiſh
you did reign, that we might alſo reign with
you. For I think God hath exhibited us, the
apoſtles,

* Job v. 13. † Pſal. xciv. 11. ‡ Jesus Chriſt. || Teacher.

apoſtles, laſt * as appointed to death: for we are made a ſpectacle to the world, to angels, and men. We ' are † ' fools for the ſake of Chriſt, but ye 10
' are ' wiſe in Chriſt: we ' are ' weak, but ye ' are ' ſtrong: you ' are ' honourable, but we ' are ' deſpiſed. Even to this preſent hour, we both hunger, and thirſt, and are naked, and are buffeted, and have no certain abode, and labour, working with our own hands. Being reviled, we bleſs: being perſecuted, we endure it: being blaſphemed, we intreat: we are made like the filth of the world, ' or like ' the refuſe of all things to this day. I do not write theſe things to ſhame you, but as my beloved ſons I warn ' you;' for if you have ten thouſand inſtructors in Chriſt, 15
yet ' you have ' not many fathers: for in Chriſt JESUS I have begotten you by the goſpel. I beſeech you therefore, ' that ' ye be imitators of me. For this reaſon I have ſent unto you Timothy, who is my beloved ſon, and faithful in the Lord, who will bring to your remembrance my ways in Chriſt, as I am every where teaching in every church. Some are puffed up ‡, as if I would not come to you. But I will come to you quickly, if the Lord permit; and will know, not the ſpeech of thoſe that are puffed up, but the power ||. For the kingdom of God ' is ' not in 20
ſpeech, but in power. § What do you chooſe? that I ſhould come to you with a rod, or in love and the ſpirit of meekneſs?

* Like thoſe gladiators, which were brought laſt upon the ſtage. † Are treated as fools, and madmen. Acts xvii. 18. xxvi. 24. ‡ In vain confidence, as if I durſt not come to you. || Or, miraculous proof of their authority. § Or, tranſfer this to the following paragraph thus: —— " Would you that I ſhould come to you with a rod, &c. Is fornication at all heard of among you? —— And are ye puffed up and have not rather la-

It is generally reported, that 'there is' lewdneſs among you, and that ſuch lewdneſs, as is not heard of among the heathen, that a certain perſon ſhould have his father's wife. And ye are puffed up; and ſhould ye not rather have lamented, that he who hath committed this fact, ſhould be taken away from you? But, I abſent indeed in body, but preſent in ſpirit, have, as if I were preſent, judged him, who hath committed this enormity; that ye being gathered together in the name of our Lord JESUS Chriſt, and my ſpirit with the power of our Lord JESUS Chriſt, do deliver ſuch an one to Satan *, in order to the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord JESUS. Your boaſting 'is' not good: do you not know that a little leaven leaveneth the whole maſs? Therefore purge out the old leaven, that ye may be a new maſs, as ye are unleavened. For even Chriſt our paſſover was ſlain for us. Let us then keep the feaſt, not with the old leaven, nor the leaven of malignity and miſchief; but with the unleavened 'bread' of ſincerity and truth.

I wrote to you in an epiſtle, that you ſhould not converſe with lewd perſons. But not intirely with the lewd people of this world, or with covetous men, or extortioners, or idolaters; for then you muſt indeed go out of the world. But I have now written unto you, that if any, who is named a brother, be a lewd perſon, or covetous, or an idolater, or a railer, or a drunkard, or extortioner, you ſhould not converſe, or ſo much as eat with ſuch an one. For what have I to do, to judge thoſe that are without †? ‡ Do not you judge thoſe that are within? But thoſe, who

* To be by Satan, as the executioner of the divine juſtice, chaſtiſed by ſome bodily pains, or diſeaſes. † Sc. the pale of the church; i. e. infidels. ‡ Or, "No.

who are without, God judgeth. Therefore take away from among yourſelves the wicked perſon.

Dare any of you, having any matter 'of com-VI. plaint' againſt another, refer it to the unjuſt *, and not to the ſaints? Do you not know that the ſaints ſhall judge the world? And if the world is to be judged by you, are ye unworthy of determining the moſt inconſiderable matters? Know ye not that we ſhall judge angels? And 'are ye' not 'worthy to judge' the affairs, which relate to this life? If therefore ye have controverſies relating to the affairs of this life, do ye ſet thoſe to determine them, who are of no eſteem at all in the church? I ſpeak 'this' to your ſhame. What 5 is there not one intelligent perſon among you, who may be able to determine the cauſe of a brother? But one brother hath a ſuit againſt another, and this before infidels. Therefore even this is altogether a fault among you, that ye have conteſts with each other. Why do ye not rather endure wrong? Why do ye not rather ſuffer yourſelves to be defrauded? But you do wrong, and defraud even 'your' brethren. What! do ye not indeed know, that the unjuſt ſhall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor effeminate perſons, nor ſodomites, nor thieves, nor covetous, 10 nor drunkards, nor revilers, nor rapacious perſons ſhall inherit the kingdom of God. And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord JESUS, and by the Spirit of our God.

All things are lawful for me, but all things are not convenient: all things are lawful for me, but nevertheleſs I will not be brought under the

Judge ye them that are within () and ye ſhall take away the EVIL from among you," B. * i. e. the

power of any thing. Meats 'are' for the belly, and the belly for meats: but God will destroy both it, and them. But the body is not for fornication, but for the Lord; and the Lord for the body *. And God hath both raised up the Lord, and will also raise us up by his power. Know ye not that your bodies are members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid! What, know ye not that he, who is joined to an harlot, is one body †? "For" (say 'the divine oracles') "they two shall be one flesh ‡." But he that is joined to the Lord, is one spirit ‖. Flee whoredom. Every 'other' sin, which a man practiseth, is without the body: but he, that committeth whoredom, sinneth against his own body. What, know you not, that your body is the temple of the Holy Ghost in you, which you receive of God? And ye are not your own: for ye are bought with a price. Therefore glorify God with your body, and with your spirit, which are God's.

Now, concerning these things about which you wrote to me: 'it is' § good for a man to have nothing to do with a woman. Nevertheless in order to prevent fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render due benevolence to the wife, and in like manner also the wife to the husband. The wife hath not power over her own body, but the husband: and in like manner also the husband hath not power over his own body, but the wife. Withdraw not from each other, unless 'it be' by consent for a time, that ye may devote yourselves to fasting and prayer,

* i. e. he is the saviour of the body, as well as the soul.
† With her. ‡ Gen. ii. 24. ‖ With him.
§ In the present circumstances.

prayer, and ye may come together again, leſt Satan tempt you on account of your incontinence. But I ſay this by permiſſion *, not by any command: for I could wiſh that all men were even as myſelf. But every man hath his proper gift of God, one in this kind, and another in that.

But to unmarried 'men †,' and widows, I ſay, it is good for them, if they continue as I do. But if they have not ſuch temperance, let them marry: for it is undoubtedly better to marry, than to burn. But as to thoſe that are married, I o 'it is' not I, 'who' command, but the Lord, that the wife ſhould not withdraw herſelf from 'her' huſband. But if ſhe be withdrawn, let her remain unmarried, or let her be reconciled to 'her' huſband. And let not the huſband diſmiſs 'his' wife ‡.

Now as to the reſt I ſpeak, not the Lord: if any brother hath an unbelieving wife, and ſhe conſent to dwell with him, let him not diſmiſs her. And if any wife have an unbelieving huſband, and he conſent to dwell with her, let her not diſmiſs him. For the unbelieving huſband is ſanctified to the wife, and the unbelieving wife is ſanctified to the huſband: otherwiſe your children were unclean, but now are they holy. How- 15 ever if the unbelieving party will depart, let him depart. A brother, or a ſiſter, is not in bondage in ſuch 'caſes:' but God hath called us to peace. For how knoweſt thou, O wife, but thou mayeſt ſave 'thine' huſband? Or how knoweſt thou, O huſband, but thou mayeſt ſave thy wife? But, as God hath diſtributed to every one, let every one ſo walk even as the Lord hath called him: and thus I command in all the churches. Is any one called being circumciſed? let him not become uncircumciſed. Is any one called in uncir-

* From Chriſt. † Who have buried their wives, as I have. ‡ For any cauſe but adultery.

cumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but keeping the commandments of God.
20 In whatever calling any one was called, in that let him continue. Art thou called, 'being' a slave? Do not regard it *: but if thou canst † be made free, choose it rather. For he that is called by the Lord, 'being' a servant, is the Lord's freeman. And he also, that is called, 'being' free, is the servant of Christ. You were bought with a price, do not become the slaves of men. Brethren, in whatever 'condition' a man was called, in that let him abide with God.
25 But concerning virgins ‖ I have no commandment from the Lord: nevertheless I give my opinion, as one who hath received mercy of the Lord to be faithful. I apprehend this therefore to be good in the present ‡ exigency, that 'it is' best for a man to continue as he is. Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. Yet if thou dost marry, thou hast not sinned; and if a virgin marry, she hath not sinned; yet such will have affliction in the flesh: but I spare you. But this I say, brethren, the time is contracted §: it remaineth therefore, that they who have wives,
30 be as if they had none; and they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that purchase, as not possessing; and they who use this world, as not carrying it to an excess: for the fashion of this world passeth off ⊥. But I would have you without anxiety.

* So as to be anxious, or uneasy about. † By lawful means. ‖ i. e. of either sex. ‡ While the church is in a state of persecution. § i. e. our time here is short, and therefore we should guard against too fond attachments. Or, "I say (because the time that remaineth is short) that, &c." B. ⊥ Like a scene in a theatre, or like a pageant in a procession.

anxiety. An unmarried man careth for the things of the Lord, how he may pleaſe the Lord: whereas he who is married, careth for the things of the world, how he may pleaſe 'his' wife. There is 'juſt ſuch' difference between a wife, and a virgin: ſhe who is unmarried, is careful about the things of the Lord, that ſhe may be holy both in body and ſpirit: whereas ſhe, that is married, careth for the things of the world, how ſhe may pleaſe 'her' huſband. But this I ſay 35 for your own benefit, not that I may throw a ſnare upon you, but out of regard to what is comely and decent in the Lord, without violent conſtraint. But if any apprehend that he acteth an unbecoming part *, by continuing in his ſingle ſtate, till he be paſt the flower of 'his' age, and that it ought to be ſo, let him do what he will, he ſinneth not. Let them marry. But he that hath ſtood ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath determined in his heart, that he will keep his ſingle ſtate †, doth well. So that he that marrieth ‡, doth well, but he that marrieth not doth better.

The wife is bound by the law, as long as her huſband liveth, but if her huſband be dead ſhe is free, and may marry to whom ſhe will; only ‖ in the Lord. She is happier according to my 40 ſentiments, if ſhe continue as ſhe is. And § I appear to have the Spirit of God.

Now concerning things ſacrificed to idols, we ¶ know we all have knowledge ⸸. Knowledge puffeth up, whereas love edifieth. And if any one think that he knoweth any thing, he as yet

* Or, towards his virgin 'daughter, or ward,' if ſhe paſs the flower of 'her' age in a ſingle ſtate. † Or, maiden 'ſtill ſingle.' ‡ Or, giveth 'her' in marriage, & v. v. ‖ Only let her take care that ſhe marry in the Lord. § And, I may modeſtly ſay, that, &c. ¶ Of the vanity of theſe fictitious deities. Yet knowledge, &c,

knoweth nothing as he ought to know it. But if any man love God, he * is known of him. Therefore concerning the eating things sacrificed to idols, we know that an idol 'is' nothing in the world; and that 'there is' no other God but one. For though there are which are called gods, whether in heaven or in earth; (as there are many gods and many lords:) nevertheless to us 'there is but' one God the father, from whom 'are' all things, and we for him; and one Lord JESUS Christ, by whom 'are' all things, and we by him. But 'there is' not in all men this knowledge: but some do, even until now, with conscIousness of the idol, eat the things as sacrificed to the idol †; and their conscience being weak ‡, is defiled. But meat commendeth us not to God; for neither are we the better if we eat, nor the worse if we eat not. But take heed lest this liberty of yours be by any means a stumbling-block to the weak. For if any one see thee, who hast knowledge, sitting down in an idol's temple, will not the conscience of him that is weak, be encouraged to eat of the idol sacrifice? and so shall the weak brother for whom Christ died, perish by thy knowledge. But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. Therefore if meat scandalize my brother ‖, I would never as long as I live eat flesh, that I may not scandalize my brother.

✠ ‡ Am not I an apostle? Am not I free? Have not I seen JESUS Christ our Lord? Are not ye my work in the Lord? If I am not an apostle to others, yet I doubtless am so to you: for ye are the seal of my

* i. e. God. † Intending thereby to do it homage. ‡ Too weak to withstand the temptation. ‖ i. e. lead him into sin. ‡ As to the wrong construction, that is put upon my maintaining myself, as if I was not intitled to act otherwise.

my apoſtleſhip in the Lord. This is my apology to thoſe, who examine me. Have we not power to eat and to drink? Have we not power to lead about 'with us' a ſiſter a wife, as the other apoſtles and the brethren of the Lord, and Cephas *? Or ſhall I only and Barnabas not have power to decline working? Who ever goeth to war at his own charge? Who planteth a vineyard, and doth not eat of its fruit? Or who feedeth a flock, and doth not eat of the milk of the flock? Do I ſpeak theſe things as a man, and doth not the law ſpeak alſo the ſame? For it is written in the law of Moſes, "Thou ſhalt not muzzle the ox, that treadeth "out the corn †." Is God ſo ſolicitous about oxen? Or doth he ſay 'this' on the whole for our ſakes? Surely for our ſakes was 'it' written: that he who ploweth might plow in hope, and that he who threſheth in hope, ſhould partake of this hope. If we have ſown unto you ſpiritual things, 'is it' any great matter, that we reap your carnal things? If others partake of 'this' power over you, 'ſhall' not we rather? But we have not made uſe of this power; but we endure all things, that we may not occaſion any hindrance to the goſpel of Chriſt. Know ye not that they who are employed about holy things, are fed out of the temple, and 'that' they who wait upon the altar, are partakers of the altar? So alſo the Lord hath ordained that they who preach the goſpel, ſhould live upon the goſpel. But I myſelf have uſed none of theſe things; nor have I written thus, that it ſhould be ſo done unto me. For 'it were' better for me to die, than that any man ſhould make my boaſting void. For if I preach the goſpel I have no 'matter of' boaſting; for a neceſſity lieth upon me, and woe to me if I preach not the goſpel. If indeed I do this voluntarily, I have a reward: but if unwillingly, a diſpenſation is intruſted to me ‡. What

* i. e. Peter. † Deut. xxv. 4. ‡ And I muſt fulfil it.

then is my reward? ſurely that when I preach the goſpel of Chriſt, I may render it unexpenſive, that ſo I may not abuſe my power in the goſpel. For being free from all men, I made myſelf the servant of all, that I might gain the more. And to the Jews I became as a Jew, that I might gain the Jews: to thoſe who were under the law, as under the law, that I might gain thoſe under the law: to thoſe without the law, as without the law ('yet' not without law to God, but under law to Chriſt) that I might gain thoſe without the law. I became to the weak, as weak, that I might gain the weak. I became all things to all men, that by any means I might ſave ſome. And this I do for the ſake of the goſpel, that I may be a ſharer in it. Do ye not know, that thoſe who run in the race *, all indeed run, but one receiveth the prize? So run as that ye may obtain. And every one who contendeth †, is temperate in all things; 'and this' they indeed 'do,' that they may obtain a corruptible crown, but we an incorruptible. I for my part run not, as one who is to paſs undiſtinguiſhed; I fight not, as one that beateth the air; but I mortify my body, and bring it into ſervitude, leſt after having ſerved as a herald to others, I ſhould myſelf be diſapproved ‖.

Now, brethren, I would by no means have you ignorant, that all your fathers were under the cloud; and all paſſed through the ſea; and were all baptized into Moſes ‡ in the cloud and in the ſea: and they did all eat the ſame ſpiritual food; and they did all drink the ſame ſpiritual drink:

* At the Iſthmian games, celebrated at Corinth. † In theſe games. ‖ Rejected of the judge of the games. ‡ i. e. initiated into the profeſſion of that religion, which he was to teach them from God. Or, "All even to Moſes (i. e. not excepting Moſes) were, &c." B.

drink: (for they drank of that ſpiritual rock, which followed them; and that rock was Chriſt.) Yet God had no pleaſure in the greateſt part of them, for they were overthrown in the wilderneſs. Now theſe things were figures to us, that we might not luſt after evil things, as they alſo luſted. Neither be ye idolaters as ſome of them 'were;' as it is written, "The people ſat down to eat, and "drink, and roſe up to play *." Neither let us commit fornication, as ſome of them committed 'fornication,' and there fell in one day twenty-three thouſand †. Neither let us tempt Chriſt, as ſome of them alſo tempted 'him,' and were deſtroyed by ſerpents ‡. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed by the deſtroyer. But all theſe things happened unto them, as examples; and they are written for our admonition on whom the ends of the world are come. Therefore let him that thinketh he ſtandeth, take heed leſt he fall. No temptation hath yet taken you, but ſuch as is common to man. And God 'is' faithful, who will not leave you to be tempted above your ability, but will with the temptation, provide you alſo a way of eſcape, that you may be able to bear it.

Wherefore, my beloved, flee from idolatry. I ſpeak as unto wiſe men: judge you what I ſay. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? For we being many, are one bread, 'and' one body ‖; for we are all partakers

* Exod. xxxii. 6, 19. † Numb. xxv. 1—9.
‡ Numb. xxi. 16 ‖ i. e. we being many, are yet as it were, but different parts of one and the ſame broken bread, which we diſtribute and receive in token of our being members of one body. Or, "becauſe the bread (or loaf), is one, we the many are one body." B.

takers of one bread. Conſider Iſrael according to the fleſh: Are not they who eat of the ſacrifices, partakers of the altar? What then do I ſay, that an idol is any thing, or that the thing, which is ſacrificed to idols, is any thing? But that what the heathens ſacrifice, they ſacrifice to demons, and not to God. Now I would not that you ſhould have communion with demons. Ye cannot drink of the cup of the Lord, and of the cup of demons: ye cannot be partakers of the table of the Lord, and of the table of demons. Do we * provoke the Lord to jealouſy? Are we ſtronger than he?

All things are lawful for me, nevertheleſs all things are not expedient. All things are lawful for me, yet all things edify not. Let no one therefore ſeek his own, but every one another's 'welfare.' Whatever 'fleſh' is ſold in the ſhambles, that eat, aſking no queſtions for conſcience ſake †. For "the earth is the Lord's, "and the fulneſs thereof ‡." And if any of the unbelievers invite you, and you are diſpoſed to go, eat whatſoever is ſet before you, not aſking any queſtions for conſcience ſake. But if any one ſay to you, "This hath been ſacrified to an idol:" eat it not, both out of regard to him that ſhewed thee, and out of regard to conſcience. For the earth 'is' the Lord's, and the fulneſs thereof ||. I ſay 'for the ſake of' conſcience, not thine own, but that of another. For why is my liberty judged at 'the bar of' another's man's conſcience §? For if I by grace am made a partaker ⸸, why am I reviled for that for which I give thanks. Therefore whether ye eat, or drink, or whatſoever you do, do all to the glory of God.

Be

* i. e. Do we not by ſuch conduct provoke? &c. Or are we, &c. † i. e. not ſcrupulouſly enquiring, whether, or not, it made part of any idol ſacrifice. ‡ Pſal. xxiv. 1. || i. e. thou mayſt hope God will provide for thee ſome other way. § i. e. what authority have others to judge me for not concurring with them in their own narrow actions. ⸸ Of the common gifts of providence.

Be inoffenſive * both to the Jews, and to the Greeks, and to the church of God. As I in all things pleaſe all men, not ſeeking mine own intereſt, but that of many, that they may be ſaved: be ye imitators of me, as I alſo am of Chriſt.

Now, my brethren, I praiſe you, that in all things you are mindful of me, and retain the charges, as I committed 'them' to you. But I would have you to know, that Chriſt is the head of every man, and the head of the woman 'is' the man, and the head of Chriſt 'is' God. Every man praying or propheſying with his head covered, diſhonoureth his head †, and every woman praying or propheſying ‡ with 'her' head unveiled, diſhonoureth her head ||, for it is the ſame as if ſhe were ſhaved. Therefore if a woman will not be veiled, let her even be ſhorn; but if it be ſhameful for a woman to have her hair ſhorn, or ſhaved off §, let her have a veil. For a man indeed ought not to have his head covered, as being the image and glory of God: but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither 'was' the man created for the woman, but the woman for the man. On this account the woman ought to have upon 'her' head power ⊥, becauſe of the angels **. Nevertheleſs the man 'is' not without the woman, nor the woman without the man in the Lord: for as the woman 'was'

* Give no offence or ſcandal. † i. e. Chriſt: by acting contrary to the received rules of decency. ‡ i. e. joining in prayer and ſinging pſalms: or perhaps having ſome extraordinary revelation. Compare ch. xiv. v. 34. || i. e. the man. § This was a puniſhment inflicted on women of abandoned character. ⊥ A veil, in token of being under the power and ſubjection of the man. ** Who are preſent in religious aſſemblies, and before whom nothing indecent ought to be.—Some tranſlate it "SPIES;" who came to remark the behaviour of chriſtians. B.

'was' from the man, so also the man 'is' by the woman. But all things 'are' of God. Judge of yourselves, whether it be decent for a woman to pray to God uncovered? Doth not nature itself teach you, that for a man to have long hair, is a disgrace to him? Whereas if a woman hath long hair, it is a glory to her; for her hair was given her instead of a veil. But if any one appeareth to be contentious *, we have no such custom †, neither the churches of God.

But while I am giving 'you' these instructions, I do not praise 'you' that you come together, not for the better, but for the worse. For first ‡, when ye come together in the church, I hear that there are schisms among you, and I do in some respect believe it. For there must be even heresies among you, that they who are approved may be made manifest among you. Therefore when you come together into one place ||, it is not eating the Lord's supper: for every one in eating, taketh before 'the other' his own supper, and so one is hungry, another drinketh to excess. What! have ye not houses to eat, and to drink in? Or do you despise the church of God, and shame those, that have not §? What shall I say to you? Shall I praise you in this 'respect?' I praise you not ⸸. For I received from the Lord, that which I also delivered to you: that the Lord JESUS Christ, the 'same' night in which he was betrayed, took bread; and having given thanks, he brake 'it,' and said, "Take, eat, this is my body, which is broken for you: this do in commemoration of me." In like manner also 'he took' the cup after he had supped, saying, "This cup

* Will dispute the indecency of so appearing. † For the woman to appear so uncovered. ‡ In the first place. || As you do, that is not, &c. § Provisions of their own. ⸸ Or, Shall I praise you? In this I praise you not, B.

cup is the new covenant in my blood: this do as often ye drink it in commemoration of me." You therefore, as often as ye eat this bread, and drink this cup, do ſhew forth the Lord's death until he come. So that whoſoever ſhall eat this bread, or drink 'this' cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. Therefore let a man examine himſelf, and ſo let him eat of the bread, and drink of the cup: for he that eateth and drinketh in an unworthy manner, eateth and drinketh judgment † to himſelf, not diſtinguiſhing the Lord's body. Upon this account many of you 'are' weak, and ſick, and ſome are fallen aſleep *. For if we would judge ourſelves, we ſhould not be judged: but when we are judged, we are corrected of the Lord, that we may not be condemned with the world. Therefore, my brethren, when ye come together to eat, wait one for another. And if any one be hungry, let him eat at his own houſe, that you may not come together to condemnation. As for the other particulars, I will regulate them when I come.

Now concerning ſpiritual 'gifts,' brethren, I would not have you ignorant. You know that ye were heathens, carried after dumb idols, juſt as you were led. Therefore I give you to know, that no one ſpeaking by the Spirit of God, calleth JESUS accurſed: and no one can ſay, 'that' JESUS 'is' the Lord, but by the Holy Ghoſt.

Now there are diverſities of gifts, but the ſame ſpirit. And there are diverſities of adminiſtrations, and the ſame Lord. And there are diverſities of operations, yet it is the ſame God, who worketh all in all. But to every one is given a manifeſtation of the Spirit, as is moſt profitable. For to one is given by the Spirit, the word of wiſdom: to another by the ſame Spirit, the word of

† Brings down God's judgments upon him. * i. e. dead.

of knowledge: to another faith, by the same Spirit: to another the gifts of healing, by the same Spirit: to another the working of miracles: to another prophecy: to another the discerning of spirits: to another 'various' kinds of tongues: to another the interpretation of tongues. But the one and the same Spirit worketh all these, dividing unto every one severally as he thinketh fit.

For as the body is one, and hath many members, but all the members of that one body, many as they are, constitute one body: so also 'is' Christ. For by one Spirit we are all baptized into one body, whether Jews or Greeks, whether slaves or freemen: and we are all made to drink into one Spirit *. For the body is not one member, but many. If the foot should say, "Because I am not the hand, I am not of the body:" is it for this not of the body? And if the ear should say, "Because I am not the eye, I am not of the body:" is it for this not of the body? If the whole body were an eye, where were the hearing? If the whole 'were' hearing, where 'were' the smelling? But now God hath placed the members every one of them in the body as he hath seen fit. But if all were one member, where 'were' the body? But now 'there are' many members, but one body. And the eye cannot say to the hand, "I have no need of thee:" and again the head 'cannot say' to the feet, "I have no need of you." But the members of the body, which appear to be weaker, are 'more abundantly' necessary, and those, which seem to be the more dishonourable 'parts' of the body, those we surround with more abundant honour; and our uncomely 'parts' have more abundant comeliness. For our comely 'parts' have no need; but God hath tempered the

* i. e. as we drink of the same sacramental cup, so we all imbibe the influences of the same Spirit.

the body together, to give more abundant honour to that, which is deficient: that there might be no ſchiſm in the body; but 'that' the members might have the ſame care of each other: ſo that if one member ſuffer, all the members ſuffer with it: or if one member be honoured, all the members rejoice with it. Now you are 'all' the body of Chriſt, and members 'each' in particular.

And God hath placed ſome in the church, firſt apoſtles; in the ſecond place prophets; in the third teachers; afterwards 'miraculous' powers; then the gifts of healing; helpers *; governments †; 'different' kinds of tongues. 'Are' all apoſtles? 'Are' all prophets? 'Are' all teachers? 'Have' all 'miraculous' powers? Have all the gifts of healing? Do all ſpeak with tongues? Do all interpret? But ye contend earneſtly about the beſt gifts, and yet I ſhew you a way of the higheſt excellence ‡.

If I ſpeak with the tongues of men and angels, but have not love ||, I am become 'but' ſounding braſs, or a tinkling cymbal. And if I have propheſying, and know all myſteries, and all knowledge; and if I have all faith, ſo as to remove mountains, but have not love, I am nothing. And if I diſtribute all my goods in alms, and deliver up my body to be burnt, but have not love, I ſhall receive no advantage by it. Love ſuffereth long, 'and' is kind: love envieth not: love is not inſolent; is not puffed up; doth not behave indecently; ſeeketh not her own things; is not exaſperated; imputeth not evil; rejoiceth not at iniquity, but rejoiceth with others in the

* In the managment of charities. † Others qualified to govern and direct. ‡ Or, Do ye covet the better gifts? I will ſhew you a ſtill more excellent way. B.
|| To God and my fellow creatures.

the truth; covereth all things *; believeth all things; hopeth all things; endureth all things. Love never faileth. But whether prophecies, they ſhall be aboliſhed: or whether tongues, they ſhall ceaſe: and knowledge ſhall be aboliſhed. For we know in part, and we propheſy in part; but when that, which is perfect, is come, that 'which is' in part ſhall be aboliſhed. When I was a child, I ſpake as a child, I was affected as a child, I reaſoned as a child: but when I became a man, I put away the things of the child. For we now ſee in an ambiguous manner, as by means of a mirror; but then face to face. Now I know 'but' in part; but then I ſhall know, even as alſo I am known. Now abideth theſe three, faith, hope, and love, but the greateſt of theſe 'is' love.

✠ Eagerly purſue love: deſire alſo ſpiritual 'gifts,' but eſpecially, that ye may propheſy †. For he that ſpeaketh in a tongue, ſpeaketh not to men, but to God; for no one elſe underſtandeth 'him,' though in the Spirit he ſpeak myſteries: whereas he that propheſieth, ſpeaketh to men edification, and exhortation, and comfort. He that ſpeaketh with a tongue, edifieth himſelf; but he that propheſieth, edifieth the church. I wiſh indeed, that ye all ſpake with tongues, but rather that ye might propheſy: for he that propheſieth, is greater than he who ſpeaketh with tongues; except he interpret, that the church may receive edification. Now, brethren, if I come to you ſpeaking with tongues, what ſhall I profit you unleſs I ſpeak to you ‡, whether by revelation, or knowledge, or prophecy, or doctrine.

* Sc. with candour. B. † i. e. explain ſcripture, and diſcourſe publicly of divine things in an edifying manner. ‡ So as to be underſtood; whether I ſpeak by revelation, &c.

trine. So alſo inanimate things which give a ſound, whether pipe, or harp, unleſs they give a due diſtinction of ſounds, how can it be known what is piped, or harped? Moreover, if the trumpet give an uncertain ſound, who ſhould prepare himſelf to battle? So likewiſe unleſs ye utter by the tongue ſignificant words, how ſhall it be known what you ſpeak? For ye ſhall ſpeak to the air. There may be never ſo many ſorts of languages in the world, and none of them without ſignification. Yet unleſs I know the force of the language, I ſhall be to him that ſpeaketh, a barbarian; and he that ſpeaketh, 'ſhall be' a barbarian to me. So you alſo, ſeeing ye deſire ſpiritual 'gifts,' ſeek to abound 'in them' for the edification of the church. Therefore let him that ſpeaketh in a tongue, pray that he may interpret. For if I pray in a tongue, my ſpirit prayeth; but my underſtanding is unfruitful. What then is 'my duty?' I will pray with the ſpirit, but I will pray with the underſtanding alſo. I will ſing with the ſpirit, but I will ſing with the underſtanding alſo. Moreover, if thou giveſt thanks in the ſpirit *, how ſhall he that filleth up a private place, ſay AMEN to thy thankſgiving, ſeeing he knoweth not what thou ſayeſt? For thou indeed giveſt thanks well, nevertheleſs the other is not edified. I thank my God, that I ſpeak with tongues more than you all: but in a church I had rather ſpeak five words with my underſtanding, that I might teach others alſo, than ten thouſand words in an 'unknown' tongue.

Brethren, be not children in underſtanding; but in malice be little infants: but in underſtanding be † perfect 'men.' It is written in the law, "Surely in foreign language, and with foreign "lips I will ſpeak unto this people; and even "ſo

* i. e. in an unknown tongue. † Or, grown men.

" ſo they will not hear me, ſaith the Lord *." So that tongues are a ſign, not to believers, but to infidels: whereas prophecy ' is ' not for infidels, but believers. Therefore if the whole church be come together into one place, and all ſpeak with tongues, and any uninſtructed perſons, or infidels come in, will they not ſay, that you are diſtracted? Whereas if all prophecy, and an infidel, or ignorant man cometh in, he is convicted by all, he is judged by all †, and ſo the ſecrets of his heart are made manifeſt, and ſo falling down upon ' his ' face, he will worſhip God, declaring that God is indeed among you. What a thing is it, brethren, that when you come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation ‡? Let all things be done for edification. If any ſpeak with an ' unknown ' tongue, ' let it be ' by two, or at moſt ' by ' three ||, and by courſe; and let one interpret. But if there be not an interpreter, let him be ſilent in the church, and let him ſpeak to himſelf, and to God. Let two or three of the prophets ſpeak, and let the reſt judge. But if ' any thing ' be revealed to another that ſitteth by, let the firſt have done ſpeaking. For ye may all prophecy one by one, that all may learn, and all may be comforted. For the ſpirits of the prophets are ſubject to the prophets (for God is not ' the author ' of confuſion, but of peace) as in all the churches of the ſaints. Let your women be ſilent in aſſemblies: for it is not permitted to them to ſpeak, but to be in ſubjection: as the law alſo ſaith §, and if they have a mind to learn any thing, let them aſk their own huſbands at home; for

* Iſa. xxviii. 11. † Every one ſaith ſomething to which his conſcience beareth witneſs. ‡ And ſo all ſpeak together. || In one aſſembly. § Gen. iii. 16.

for it is indecent for a woman to ſpeak in the church. * What? Did the word of God come out from you? Or did it reach to you alone? If any of you appear to be a prophet, or ſpiritual 'perſon,' let him acknowledge that the things, which I write unto you, are the commandments of the Lord. But if any one is ignorant, let him be ignorant †. Therefore, brethren, deſire to propheſy, yet forbid not to ſpeak with tongues. Let all things be done decently, and according to order.

But I make known unto you, brethren, the goſpel, which I preached to you; which ye have alſo received; and in which ye ſtand: by which alſo ye are ſaved, if ye retain thoſe joyful tidings, which I delivered unto you, unleſs indeed ye have believed in vain. For I delivered to you among the firſt 'principles,' what I have alſo received ‡, that Chriſt died for our ſins according to the ſcriptures: and that he was buried; and that he was raiſed the third day according to the ſcriptures ‖: and he was ſeen of Cephas §; afterwards by the twelve ⊥; afterwards he appeared to above five hundred brethren at once, of whom the greater part continue alive, but ſome are fallen aſleep; after this he was ſeen of James; afterwards by all the apoſtles; but laſt of all he alſo appeared to me, as to one born out of due time: for I am the leaſt of the apoſtles, who am not worthy to be called as apoſtle, becauſe I perſecuted the church of God. But by the grace of God, I am what I am, and his grace 'manifeſted' towards me,

* If theſe regulations be oppoſed, let me aſk, Did, &c.
† If any one is, or affects to be ignorant, let him ſtand or fall by his own ignorance.
‡ By expreſs revelation.
‖ It is intimated, John xi. 39. that bodies began to corrupt on the fourth day: now it was prophecied that he ſhould not ſee corruption. Pſal. xvi. 10.
§ i. e. Peter.
⊥ He uſes a round number, Judas Iſcariot, and Thomas were wanting.

me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God, that was with me. Whether therefore I or they, so we preach, and so ye believed.

But if Christ is preached, that he was raised from the dead, how do some among you say, that there is no resurrection of the dead? For if there is no resurrection of the dead, neither is Christ raised. And if Christ be not raised, then our preaching 'is' vain, and your faith 'is' also
15 vain. Yea, and we are found witnesses of God, because we bare testimony concerning God, that he raised up Christ, whom he did not raise up, if the dead rise not at all. For if the dead are not raised, neither is Christ raised: and if Christ be not raised, your faith 'is' vain: ye are still in your sins. Then also they, who sleep in Christ, are perished. If in this life only we have hope in Christ, we * were of all men the most pitiable.
20 But now Christ is 'indeed' risen from the dead, and become the first fruits of them that slept. For as death 'came' by man, so likewise by man 'cometh' the resurrection of the dead. For as in Adam all are dead, so in Christ all shall also be made alive. But every one in his own order: Christ the first-fruits, and they who are Christ's, afterwards at his coming. Then 'shall' the end 'be,' when he shall deliver up the kingdom to God, even the father; when he shall have abolished all principality, and all authority, and
25 power. For he must reign, till he hath put all 'his' enemies under his feet. The last enemy, 'even' death, shall be destroyed. For he hath put all things under his feet. But 'it is' evident, that when he saith that all things were subjected, it is with the exception of him †, by whom all things were subjected to him. But when

* We apostles, who are exposed to such calamities and dangers. † Viz. God the father.

when all things shall be subjected to him, then shall the Son also himself be subject to him, that subjected all things to him, that God may be all in all. Else what should they do, who are baptized in the room of the dead? If the dead are not raised at all, why are they nevertheless baptized in the room of the dead? And why are we every hour exposed to danger? I protest to you by [our *] rejoicing, which I have in Christ JESUS our Lord, I daily die. If, humanly 'speaking,' I have fought with beasts † at Ephesus, what advantage have I if the dead rise not? Let us eat and drink, since we die to-morrow. Be not deceived, GOOD MANNERS ARE DEBAUCHED BY TALK PROFANE‡. Awake [as becometh righteous men] and sin not ‖, for some are ignorant of God: I say this to your shame.

But some one will 'perhaps' say, "How are the dead raised up, and with what 'kind' of body do they come?" Thou thoughtless creature, that seed, which thou sowest, is not quickened except it die §. And 'as for' that which thou sowest, thou sowest not the body, which shall be, but bare grain, perhaps of wheat, or of any other 'grain;' but God giveth it a body as he pleaseth, and to each of the seeds its own body. All flesh is not the same flesh, but the flesh of men, and of beasts ‡, of fishes, and of fowls, is different each from the other. 'There are' also celestial bodies, and terrestrial bodies; but the glory of the celestial, and the terrestrial are different. There is one glory of the sun, and another glory of the moon, and another glory of the stars: and 'one' star differeth from 'another' star in glory.

So

* So some MSS. the common reading is "Your."
† Meaning the unruly multitude. ‡ A verse of Menander.
‖ By countenancing doctrines so subversive of christianity.
§ The seed in general consumes; a little germ, or bud, which makes part of it, springs up, and is fed by the death and corruption of the rest. ‡ Gr. cattle.

So 'shall be' also the resurrection of the dead *. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown an animal body; it is raised a spiritual body. There is an animal body, and there is a spiritual body: and so it is written ||, The first man "Adam was made a living soul," the latter Adam 'is' for an enlivening spirit. Nevertheless the spiritual † 'was' not first, but the animal, 'and' afterward the spiritual. The first man was from the earth, earthy: the second man 'is' the Lord from heaven. Such as the earthy 'was, are' they also that are earthy: and such as the heavenly 'is, are' they also that are heavenly. And as we have borne the image of the earthy, shall we also bear the image of the heavenly.

But this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold! I tell you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For it is necessary, that this corruptible put on incorruption, and this mortal put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall the saying be brought to pass, which is written, "Death is swallowed up "in victory ‡." Where is thy sting, O death? Where is thy victory, O grave? The sting of death 'is' sin; and the power of sin 'is' the law. But thanks 'be' to God, who giveth us the victory, through our Lord JESUS Christ. Therefore, my beloved brethren, be ye fixed, immoveable,

* He speaks of the pious dead.
† Sc. the spiritual Adam.
|| Gen. ii. 7.
‡ Isa. xxv. 8.

immoveable, abounding always in the work of the Lord, knowing that your labour in the Lord is not vain.

Concerning the collection for the ſaints, as I ✠ have given it in charge to the churches of Galatia, ſo alſo do ye. On the firſt 'day' of the week, let every one of you lay ſomething by in proportion to the degree in which he hath been proſpered, treaſuring it up, that there may be no collections when I come. But when I am arrived, whomſoever ye ſhall recommend by letters, them will I ſend to carry your favour to Jeruſalem. And if it be convenient that I ſhould alſo go, they ſhall go with me. For I will come to 5 you, when I have paſſed through Macedonia; and I am juſt upon my journey through Macedonia; and perhaps may continue a while, and ſpend the winter among you; that you may bring me forward on my journey whitherſoever I go. For I will not now ſee you in my way, but hope to ſpend ſome time with you, if the Lord permit. But I ſhall continue at Epheſus till Penteceoſt. For a great and effectual door is opened to me, and 'there are' many oppoſers.

But if Timothy come, ſee that he be with you 10 without fear: for he laboureth in the work of the Lord *, as I alſo 'do.' Therefore let no man deſpiſe him, but bring him forward on his journey in peace, that he may come to me. For I expect him with the brethren. As for 'our' brother Apollos, I was very importunate with him to come to you with the brethren: nevertheleſs he was by no means willing to come now; but he will come when he ſhall have a convenient opportunity.

Be watchful, ſtand faſt in the faith, acquit yourſelves like men, be ſtrong; let all your af-

* JESUS Chriſt.

15 fairs be tranſacted in love. And I beſeech you, brethren, as ye know the houſhold of Stephanas, that it is the firſt-fruits of Achaia, and as they have ſet themſelves to miniſtring to the ſaints, that you ſubject yourſelves to ſuch, and to every aſſociate in that work and labour. I rejoice at the arrival of Stephanas, and Fortunatus, and Achaicus; becauſe they filled up your deficiency. For they refreſhed my ſpirit, and yours: therefore pay all proper regards to ſuch. The churches of Aſia ſalute you. Aquila, and Priſcilla moſt affectionately ſalute you in the Lord, with the 20 church in their houſe. All the brethren ſalute you. Salute one another with an holy kiſs.

The ſalutation of 'me' Paul with my own hand. If any man love not the Lord JESUS Chriſt, let him be ANATHEMA MARAN-ATHA *. The grace of our Lord JESUS Chriſt 'be' with you! My love 'be' with you all in Chriſt JESUS! Amen.

[The firſt 'epiſtle' to the Corinthians was written from Philippi, by Stephanas and Fortunatus and Achaicus and Timothy.]

* Let him be expoſed to the ſevereſt malediction, when (MARAN-ATHA, i. e.) the Lord cometh.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

PAUL an apoſtle of JESUS Chriſt by the will of God, and Timothy a brother, to the church of God, that is in Corinth, with all the ſaints in the whole region of Achaia: Grace and peace 'be' to you from God our father and the Lord JESUS Chriſt.

Bleſſed 'be' the God and father of our Lord JESUS Chriſt, the father of mercies, and the God of all conſolation; who comforteth us in all our tribulation, that we may be able to comfort thoſe who are in any tribulation, by the comfort whereby we ourſelves are comforted of God. Becauſe as the ſufferings of Chriſt abound with reſpect to us, ſo our conſolation by Chriſt doth abound. For whether we be afflicted, 'it is' in ſubſervience to your conſolation, and ſalvation, which is effectually wrought out by the patient enduring of the ſame ſufferings, which we alſo undergo: or whether we be comforted, 'it is' for your conſolation and ſalvation. And our hope concerning you 'is' ſtedfaſt *, knowing that as ye

* In ſeveral good MSS. it is "ſufferings, which we alſo undergo; and our hope concerning you is ſtedfaſt." Or, whether we be comforted, it is for your conſolation and ſalvation; knowing, &c.

are partakers of the ſufferings, ſo alſo of the conſolation. For we would not have you, brethren, ignorant concerning our affliction, which befel us in Aſia, that we were exceedingly preſſed beyond our power; ſo that we deſpaired of being able even to live. And we ourſelves received the ſentence of death in ourſelves *, that we might not truſt in ourſelves, but in God, who raiſeth the dead: who reſcued us from ſo great a death, and doth reſcue: in whom we truſt, that he will ſtill reſcue: you working together in prayer for us, that ſo the favour 'obtained' for us by many, may be acknowledged by the thankſgiving of many on our account. For this is our rejoicing, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with carnal wiſdom, but by the grace of God, we have had our converſation in the world, and more eſpecially towards you.

For we write no other things to you, but what ye know and acknowledge; and I hope that ye will acknowledge 'them' even unto the end: as indeed ye have acknowledged us in part, that we are your boaſting, as ye alſo 'are' ours in the day of the Lord JESUS. And in this confidence I was before deſirous of coming to you, that ye might have had a ſecond benefit: and to paſs by you into Macedonia, and to come to you again from Macedonia, and be brought forward by you in my journey towards Judea. Now when I intended this, did I uſe levity? Or the things, which I purpoſe, do I purpoſe according to the fleſh, ſo that there ſhould be with me yea, yea, and nay, nay †? 'As' God 'is' faithful, our word to you hath not been yea and nay ‡. For JESUS Chriſt the ſon of God, who was preached by

* i. e. we looked upon ourſelves as dead men. † Such an uncertainty and inconſiſtency of conduct, that none could depend on me. ‡ Chriſt and his goſpel were NOT inconſiſtent and contradictory.

by us amongſt you, ‘ that is ’ by me, and Silvanus and Timothy, was not yea and nay, but in him ‘ all ’ was yea. For all the promiſes of God ‘ are ’ in him yea, and in him amen, to the glory of God by us. For he, who alſo eſtabliſhed us together with you in Chriſt, and hath anointed us ‘ is ’ God; who hath alſo ſealed us, and given ‘ us ’ the earneſt of the Spirit in our hearts. But I call God for a record on my ſoul, that to ſpare you I came not as yet to Corinth. Not becauſe we have any dominion over your faith, but we are helpers of your joy: for by faith ye have ſtood *.

† But I determined this with myſelf, that I would not come to you again in grief. For if I grieve you, who ſhould then rejoice me, unleſs it be he who is grieved by me? And I have written thus to you, that I may not when I come, have grief on account of thoſe, for whom I ought to rejoice, having this perſuaſion concerning you all, that my joy is ‘ the joy ’ of you all. For with much affliction and anguiſh of heart, I wrote to you with many tears; not that ye might be grieved, but that ye might know that overflowing love which I bear to you. And if any hath occaſioned grief, he hath only grieved me in part ‡, that I may not overburden you all ||. Sufficient to ſuch an one ‘ is ’ this rebuke, ‘ that he hath ſuffered ’ by many. So that on the contrary you ſhould rather forgive and comfort ‘ him,’ leſt ſuch a one ſhould be ſwallowed up with an exceſs of ſorrow. Therefore I beſeech you to confirm ‘ the aſſurance of your ’ love to him. For to this purpoſe I have written, that I might have experience of you, whether ye would be obedient in all things. To whom you forgive any thing, I

* Hitherto. † He is now accounting for the delay of his journey. ‡ I am but one out of a greater number who have grieved: this I ſay, that, &c. || Nor fix an unjuſt charge on the whole body.

I alſo 'forgive it;' and if I forgive any thing, to whomſoever it may be, 'it is' for your ſakes in the perſon of Chriſt; leſt Satan ſhould get an advantage over us: for we are not ignorant of his devices.

When I came unto Troas in 'the ſervice of' the goſpel of Chriſt, and there was a door opened to me in the Lord, I had no reſt in my ſpirit, becauſe I did not find my brother Titus: but taking my leave of them, I went into Macedonia. But thanks 'be rendered' to the God, who always cauſeth us to triumph in Chriſt, and manifeſteth by us in every place the odour of his knowledge.
15 For we are to God a ſweet odour of Chriſt *, with reſpect to them who are ſaved, and to them who periſh. To the latter indeed 'we are' an odour of death to death: but to the other 'we are' an odour of life to life. And who 'is' ſufficient for theſe things †? For we are not as many, who adulterate the word of God: but as of ſincerity, but as of God, in the preſence of God ☩ we ſpeak in Chriſt ‡. Do we again begin to recommend ourſelves 'to you?' Or do we need, as ſome 'do,' recommendatory letters to you, or recommendatory 'letters' from you? You are our epiſtle written upon our || hearts, known and read by all men. 'Ye are' manifeſt as the epiſtle of Chriſt miniſtered by us, written not with ink, but by the Spirit of the living God; not in tables of ſtone, but in the fleſhy tables of the heart. Such confidence have we towards God
5 by Chriſt. Not that we are ſufficient of ourſelves to reckon upon any thing as from ourſelves, for our ſufficiency 'is' from God. Who alſo hath made

* God is pleaſed with the incenſe of Chriſt's name and goſpel, as diffuſed by us. † Who is worthy of ſuch a charge. ‡ i. e. in the name of Chriſt. || Dr. Doddridge has 'YOUR hearts:' but there ſeems to be no MS. authority for it.

made us able miniſters of the new covenant, not of the letter, but of the ſpirit; for the letter killeth, but the ſpirit giveth life.

For if the miniſtration of death 'contained' in letters, 'and' engraven in ſtone was attended with glory, ſo that the children of Iſrael could not look directly upon the face of Moſes, becauſe of the glory of his countenance, which was to be aboliſhed *: how much more ſhall the miniſtration of the ſpirit be glorious? For if the miniſtration of condemnation † 'was attended with' a glory; how much more ſhall the miniſtration of righteouſneſs exceed in glory? For even that 10 which was made glorious, hath no glory in this reſpect, by reaſon of the glory that excelleth it. For if that ‡ which was to be aboliſhed was attended with glory, how much more glorious 'muſt' that 'be,' which remaineth? Having therefore this hope, we uſe great liberty of addreſs: and 'are' not as Moſes, 'who' put a veil upon his face, that the children of Iſrael could not directly look to the end of that ||, which was to be aboliſhed. But their underſtandings are blinded, for until this day the ſame veil continues unremoved during the reading of the Old Teſtament §; which 'veil' is taken away in Chriſt. But the 15 veil is upon their hearts when Moſes is read, even to this day. But when it ⊥ ſhall turn unto the Lord, the veil ſhall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord 'is,' there 'is' liberty. And we all with unveiled face beholding as by a glaſs †* the glory of the Lord, are transformed into the ſame image from glory to glory, ||* as from the Lord the Spi-

rit.

* So ſoon by his death. † i. e. the Moſaic law: which was ſo rigorous. ‡ i. e. the ſame Moſaic law. || Sc. law. § Which contains ſuch plain prophecies of Chriſt. ⊥ Sc. the people of Iſrael †* Or mirrour. ||* As proceeding from, &c.

rit. Therefore having been inſtructed with ſuch a miniſtration, as we have obtained mercy 'of God,' we faint not: but we have renounced the hidden things of ſhame; not walking in craftineſs, nor deceitfully corrupting the word of God; but by the manifeſtation of the truth, recommending ourſelves to every man's conſcience in the ſight of God. But if our goſpel be under a veil too, it is veiled to thoſe that are periſhing: among whom 'are they' whoſe unbelieving minds the god of this world * hath blinded, leſt the luſtre of the glorious goſpel of Chriſt, who is the image of God, ſhould beam forth upon them. 5 For we preach not ourſelves †, but Chriſt JESUS the Lord; and ourſelves your ſervants for the ſake of JESUS. For God who commanded the light to ſhine out of darkneſs, hath ſhined into our hearts, 'to impart' the luſtre of the knowledge of God's glory in the face of JESUS Chriſt.

But we have this treaſure in earthen veſſels ‡, that the excellence of the power may be of God, and not of us. 'We are' in every reſpect afflicted, but not utterly over-preſſed; brought into dubious circumſtances, but not in deſpair; perſecuted, but not forſaken; thrown down, 10 yet not deſtroyed; always bearing about in the body the dying of the Lord JESUS, that the life alſo of JESUS may be manifeſted in || our body. For we who live, are continually delivered over to death for the ſake of JESUS, that the life alſo of JESUS may be manifeſted in our mortal fleſh, ſo that death worketh in US, but life in YOU. We having the ſame ſpirit of faith according to what is written, "I have believed, and there-

"fore

* i. e. Satan, called by the Jews SAMAEL, "the god who blinds." † Make not ourſelves, our own intereſt, &c. the end of our preaching. ‡ Frail, infirm, mortal inſtruments. || In the preſervation of our body.

" fore have I ſpoken *;" we alſo believe, and therefore ſpeak: knowing that he who raiſed up the Lord JESUS, will alſo raiſe up by JESUS, and will preſent 'us' with you. For all things 'are' 15
for your ſakes, that the overflowing grace might abound by the thankſgiving of many to the glory of God.

On this account we faint not, but if our outer man periſheth, yet the inner is daily renewed. For this momentary lightneſs of our affliction is working out for us a far more exceeding 'and' eternal weight of glory; while we are not aiming at the things which are viſible, but at thoſe which are inviſible: for the things, which are viſible, 'are' temporary; but thoſe, which are inviſible, 'are' eternal. For we know, if our earthly houſe of 'this' tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens. And in this we groan earneſtly, deſiring to be cloathed upon with our houſe, which is from heaven; ſince being ſo cloathed upon we ſhall not be found naked †. Moreover we who are in 'this' tabernacle do groan being burdened: nevertheleſs we would not be uncloathed, but cloathed upon; that what is mortal may be ſwallowed up by life. Now he who hath wrought us to this very thing 5
'is' God, who hath alſo given us the earneſt of his Spirit. Therefore 'we are' always courageous, knowing that while we are ſojourning in the body, we are in a ſtate of exile from the Lord: (for we walk by faith, not by ſight:) we are courageous, 'I ſay,' and think with complacency, of being rather abſent from the body, and preſent with the Lord. Therefore we make it the height of our ambition, that whether preſent, or abſent ‡, we

* Pſal. cxvi. 10. † Expoſed to any evil or inconvenience: how much ſoever we may be ſtript here. ‡ From the body.

10 may be well pleaſing to him. For we muſt all be manifeſt before the tribunal of Chriſt, that every one may receive according to what he hath done in the body, whether good or evil.

Knowing therefore the terror of the Lord, we perſuade men: and * we are made manifeſt to God; I hope alſo we are manifeſt to your conſciences. For we do not recommend ourſelves again unto you, but we are giving you occaſion of boaſting on our account, that ye may have ſomething to 'anſwer' thoſe, who glory in appearance, and not in heart. For if we be tranſported beyond ourſelves, 'it is' to God: or if we be ſober, 'it is' for your ſakes. For the love of Chriſt beareth us away; while we thus judge, that if one died for all, then were all dead †.

15 And he died for all, that they who live, ſhould not henceforth live to themſelves, but to him who died for them, and roſe again. So that we from this time know not any man after the fleſh ‡: and if we have known Chriſt after the fleſh ‖, henceforth we know 'him' no more §. So that if any man 'be' in Chriſt 'there is' a new creation. Old things are paſſed away, behold all things are become new. And all things are of God, who hath reconciled us to himſelf by JESUS Chriſt, and hath committed to us the miniſtry of reconciliation; namely that God was in Chriſt reconciling the world unto himſelf; not imputing to them their offences: and hath committed

20 unto us the word of reconciliation. Therefore we are embaſſadors for Chriſt, ſo that God is intreating 'you' by us: we beſeech 'you' in Chriſt's

* And by that means we are manifeſted to God as his ſervants. B. † If all men had been in a ſtate of condemnation and death, there would have been no need of Chriſt's dying for them. ‡ We have no longer any partial regard for any on account of their being Jews, &c. ‖ Expected him as a temporal prince. § In that light.

Christ's stead, that ye be reconciled to God. For he hath made him, who knew no sin, a sin-'offering' for us, that we might be made in him the righteousness of God *. We then 'as' the joint labourers 'of God' beseech 'you' that you receive not the grace of God in vain: (for he saith, "I have heard thee in an acceptable "time, and in a day of salvation have I helped "thee †:" behold now 'is' the accepted time; behold, now 'is' the day of salvation:) giving no offence by any 'part of our' conduct; that the ministry be not blamed: but in every respect approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in straits, in stripes, in imprisonments, in tumults, in labours, in watching, in fasting, in purity, in knowledge, in long-suffering, in gentleness, in the Holy Spirit, in undissembled love, in the word of truth, in the power of God, with the armour of righteousness on the right hand and the left: through honour and dishonour; through evil report, and good report; as deceivers, yet true; as unknown, yet well-known; as dying, yet behold we live; as chastened, yet not killed; as sorrowful, yet always rejoicing; as poor, yet enriching many; as having nothing, yet possessing all things.

O ye Corinthians, our mouth is opened to you, our heart is enlarged. Ye are not straitned in us, but ye are straitned in your own bowels ‡. Therefore, for that very recompence (I speak as to 'my' children) be ye also enlarged ‖. Be not unequally yoked § with unbelievers; for what participation hath righteousness with unrighteousness? Or what communion hath the light with

* i. e. divinely righteous. † Isa xlix. 8. ‡ Ye have not all that affection for us, which ye ought. ‖ Towards me, receive my paternal advice. § Either in marriage or friendship.

15 darkneſs? Or what concord is 'there' between Chriſt and Belial? Or what part hath a believer with an infidel? And what conſiſtence hath the temple of God with idols? For ye are the temple of the living God, as God hath ſaid, "I will "dwell in them, and walk among 'them,' and "I will be their God, and they ſhall be my peo-"ple *." Therefore "Come out from among "them, and be ye ſeparate, ſaith the Lord, and "touch not the unclean thing, and I will receive "you †," "And will be a father unto you, and "ye ſhall be to me for ſons and for daughters, ✠ "ſaith the Lord Almighty ‡." Having therefore, beloved, ſuch promiſes, let us purify ourſelves from all pollution of the fleſh and of the ſpirit, perfecting holineſs in the fear of God.

Receive us; we have injured no man, we have corrupted no man, we have defrauded no man. I ſpeak not 'this' to condemn 'you;' for I have told you before, that ye are in our hearts to live and to die with 'you.' Great 'is' my freedom of ſpeech to you, great my boaſting concerning you. I am filled with conſolation, I ex-5 ceedingly abound in joy in all our affliction. For when we came into Macedonia, our fleſh had no reſt, but we were afflicted in every 'place;' without 'were' fightings, within fears. But God, who is the comforter of thoſe who are brought low, comforted us by the coming of Titus. And not merely by his coming, but with the conſolation with which he was comforted by you, when he told us of your earneſt deſire, your grief, your zeal for me; ſo that I rejoiced much more. Becauſe if I grieved you in the epiſtle, I do not repent, however anxious I might before have been. For I find, that this epiſtle, however, for a little while grieved you. Now I rejoice, not that ye were

* Lev. xxvi. 12. † Iſa. lii. 11. ‡ 2 Sam. vii. 8, 14. Jer. xxxi. 1.

were grieved, but that ye grieved to repentance; for ye were grieved with a regard to God. So that ye were not in any degree endamaged by us. For grief which regardeth God, worketh repen- 10
tance to ſalvation never to be repented of; whereas the ſorrow of the world worketh death. For behold, this ſame thing, your being grieved out of reſpect to God, what diligence it wrought in you; yea, 'what' apology; yea, 'what' indignation; yea, 'what' fear; yea, 'what' earneſt deſire; yea, 'what' zeal; yea, 'what' revenge *! Upon the whole you have approved yourſelves to be pure in this matter. Therefore if I have written 'any thing' to you, 'it was' not on his account, who had done, or his who had received the injury, but for the ſake of manifeſting our diligence for you before God, 'and' unto you. Therefore we were comforted in your conſolation, and we rejoiced more exceedingly in the joy of Titus, becauſe his ſpirit was refreſhed by you all. So that if I had boaſted any thing of you to him, I was not aſhamed; but as we have always ſpoken in the truth to you, ſo alſo our boaſting 'concerning you' to Titus hath been verified: ſo that his tendereſt affections are 15
engaged towards you exceedingly, whenever he recollecteth the obedience of you all: 'and' how you received him with fear and trembling. I rejoice therefore that in every reſpect I have confidence in you.

Now we, brethren, inform you of the grace ✠
of God beſtowed upon the churches in Macedonia, how in a great trial of affliction, their overflowing joy, and depth of their poverty hath abounded to the riches of their liberality †. So that

* Againſt yourſelves for thoſe things, which you could not but condemn. † Poor as they are, they have done wonders for the relief of their yet poorer brethren.

that I teſtify, that to 'their' power, yea and beyond 'their' power, 'they have been' willing of themſelves: intreating us with much importunity, that we would receive the gift, and 'take' a part of the miniſtration of the ſaints. And 'this they did,' not as we hoped, but they firſt gave themſelves to the Lord, and to us by the will of God, Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo compleat this grace among you. Therefore, as ye abound in every 'gift,' in faith, in utterance, and in knowledge, and in all diligence, and in your love to us; 'we exhort you' that ye abound alſo in this grace *. I ſpeak not by 'way of' command, but that I may prove by the diligence of others †, the ſincerity of your love. For you know the grace of our Lord JESUS Chriſt, that though he was rich, yet for your ſakes he became poor, that you through his poverty might become rich. And herein I give 'my' advice; for this is expedient for you, as you have begun, not only to do ſomething, but to exert yourſelves a year ago. Now therefore compleat your undertaking, that according to the readineſs to determine, there 'may' alſo 'be' the accompliſhment in proportion to what you have. For if there be firſt a readineſs of mind, according to what a man hath, 'he is' accepted, 'and' not according to what he hath not. 'I ſay this' not that 'there ſhould be' a reſt to others, and affliction to you ‡: but that of an equality || your abundance 'may be' at this time 'a ſupply' to their want: that their abundance alſo may be 'ſo' § to your want, that there may be an equality †: as it is written,

* Of chriſtian liberality. † Sc. of the Macedonians. ‡ That they ſhould be eaſed and you overburdened. || On juſt and equitable principles. § Hereafter. † In the diſtribution of the good things of this life.

written, "He that 'had' much, did not abound, "and he that 'had' little, did not lack ‖."

But 'I return' thanks to God, who gave that diligent care for you in the heart of Titus. For indeed he complied with the exhortation *; but being more forward, he went to you of his own accord. And we have ſent with him that brother †, whoſe praiſe in the goſpel 'is' in all the churches: (and not only ſo, but he was alſo ordained by the churches to be our fellow traveller, with this grace which is adminiſtred by us for the glory of the ſame Lord, and 'the declaration of' your ready mind:) avoiding this, that 20 any one ſhould blame us in this abundance adminiſtred by us: providing things honeſt, not only before the Lord, but alſo before men. And we have ſent with them our brother ‡, whom we have often proved in many affairs to be diligent, but now much more diligent on account of the great confidence 'I have' in you. If 'there be any queſtion' concerning Titus, 'he is' my partner and fellow labourer with reſpect to you: or concerning our brethren, 'they are' the meſſengers of the churches, 'and' the glory of Chriſt. Shew therefore to them, even in the ſight of the churches, the demonſtration of your love and of our boaſting over you.

Now concerning the miniſtration to the ſaints, it is ſuperfluous that I ſhould write to you. For I have known your readineſs, which I boaſt concerning you to the Macedonians, that Achaia hath been prepared a year ago, and your zeal hath quickened many. Nevertheleſs I have ſent the brethren, leſt our boaſting of you on this head, that as I ſaid ye were prepared, ſhould be made vain: leſt if the Macedonians happen to come with me, and find you unprepared, we may

‖ Exod. xvi. 18.
† Suppoſed to be St. Luke.
* Which I gave him.
‡ Apollos.

may be ashamed, not to say you also, in this confident boasting. Therefore I thought it necessary to exhort the brethren, that they should come to you before *, and should first compleat your bounty, which hath been spoken of before; that it may be ready, as bounty, and not like extortion. And as to this, he who soweth sparingly, shall reap also sparingly; and he who soweth bountifully, shall reap also bountifully: every man as he chuseth in his own heart, not as from grief or necessity; for God loveth a chearful giver. And God 'is' able to make all grace to abound towards you; that having always all sufficiency in all things, ye may abound to every good work: as it is written, "He hath dis-"persed, he hath given to the poor, his righte-"ousness endureth for ever †." And may he, who supplieth seed to the sower, and bread for food, supply and multiply your sowing, and increase the productions of your righteousness: being in every thing inriched to all simplicity; which worketh by our means thanksgivings towards God. For the ministration of this service doth not only supply the necessities of the saints, but aboundeth through the thanksgivings of many to God: who by the experience of this ministration are glorifying God on account of that subjection to the gospel of Christ, which you profess, and the simplicity of your communication towards them, and towards all: and in their prayers for you, who long after you on account of the exceeding grace of God 'which is' in you. Thanks be to God for his unutterable gift.

Now I Paul myself intreat you by the meekness and gentleness of Christ, who 'am' when present humble among you, but being absent, am bold towards you: however, I beseech you that

I

* Before my arrival. † Psal. cxii, 9.

I may not when I am present, be bold with that confidence on which I think to presume with respect to some, who account of us as walking in the flesh. For though we walk in the flesh, we do not war according to the flesh: for the weapons of our warfare 'are' not carnal, though mighty through God to the demolishing fortifications, casting down reasonings, and every high 5
thing which exalteth itself against the knowledge of God, and to bring every thought into captivity to the obedience of Christ: and having it in readiness to avenge all disobedience, now your obedience is fulfilled.

Do you look at the outward appearance of things? If any man be confident in himself that he is Christ's, let him again bethink himself of this, that as he 'is' Christ's, so we also 'are' Christ's. For if I should boast something yet more concerning our authority, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed: that I may not seem as if I would terrify you with epistles. "His' epistles, say they, 'are' indeed weighty 10
and strong, but 'his' bodily presence 'is' weak, and 'his' speech despicable." Let such an one reckon upon this, that such as we are in word by letters, when absent, such 'shall we be' also when present, in action; for we presume not to number, or to compare ourselves with some who recommend themselves. But they measuring themselves by themselves, and comparing themselves with themselves, are not wise. But we glory not beyond 'our' bounds, but according to the measure of the rule which God hath distributed to us, a measure to come even unto you. For we do not extend ourselves excessively, as not coming to you; for we are come even unto you in the gospel of Christ*: not boasting unmea- 15
surably

* In the regular course of our preaching.

ſurably in the labours of others; but having hope, ' that ' when your faith is increaſed, we ſhall according to our rule be magnified by you ſo as to abound to preach the goſpel in ' the regions ' beyond you, ' and ' not to boaſt in another man's rule, in things made ready to our hand. But he that boaſteth, let him boaſt in the Lord: for not he, that commendeth himſelf, is approved, but whom the Lord commendeth.

✠ I wiſh you would bear with a little of ' my ' folly *; and indeed bear with me: for I am jealous over you with a godly jealouſy, that I may preſent ' you as ' a chaſte virgin to Chriſt; for I have eſpouſed you to one huſband. For I fear leſt by any means, as the ſerpent deceived Eve by his ſubtilty, ſo your minds ſhould be corrupted from ſimplicity towards Chriſt. For if he, that cometh, preach another JESUS, whom we have not preached; or, ' if ' ye receive another Spirit, which ye have not received; or another goſpel, which ye have not accepted, ye might well bear with ' him.' For I reckon that I did not in any reſpect fall ſhort of the greateſt of the apoſtles. For if ' I am ' unſkilful in ſpeech, nevertheleſs ' I am ' not ſo in knowledge. But in every reſpect we have been manifeſt to you in all things. Have I committed an offence in humbling myſelf that you may be exalted, in that I have preached the goſpel of God to you at free coſt? I have robbed other churches, taking wages ' of them ' for waiting upon you. And when I was in want, while preſent, I was chargeable to no man: for what was deficient to me, the brethren who came from Macedonia ſupplied; and in all things I have kept, and will keep myſelf from being burdenſome to you. As the truth of Chriſt is in me, this boaſt ſhall not be violated with reſpect to me in the regions of Achaia. Why?

* That boaſting, which I know to be fooliſh.

Why? becauſe I love you not? God knoweth *. But what I do, I will do, that I may cut off occaſion from them who deſire occaſion, that in 'the thing of' which they boaſt, they may be found even as we. For ſuch 'are' falſe apoſtles, deceitful workers, transforming themſelves into apoſtles of Chriſt. And 'it is' no wonder; for Satan himſelf is transformed into an angel of light. Therefore 'it is' no great thing, if his † 15 miniſters alſo be transformed as miniſters of righteouſneſs; whoſe end ſhall be according to their works. Again I ſay, let no man think me fooliſh ‡. But if otherwiſe, as fooliſh however receive || me, that I may boaſt ſome ſmall matter. What I ſpeak, I ſpeak not after the Lord, but as it were fooliſhly in this confidence of boaſting. Seeing many boaſt according to the fleſh, I alſo will boaſt. And you may well bear with fooliſh people, ſince you 'yourſelves' are wiſe §. For 20 you bear it, if a man enſlave you; if he devour 'you;' if he ſeize 'on your poſſeſſions;' if he exalt himſelf; if he ſmite you on the face. Do I ſpeak this by way of diſhonour †, as if we ourſelves were weak **? Surely in whatever any one elſe may be confident, I ſpeak it 'indeed' in folly, I alſo am confident. Are they Hebrews? So 'am' I. Are they Iſraelites? So 'am' I. Are they of the ſeed of Abraham? So 'am' I. Are they miniſters of Chriſt? I ſpeak fooliſhly §*, I 'am' more: more abundant in labours, exceeding 'them' in ſtripes, more abundant in impriſonments, often in deaths: of the Jews I have five

* That I do. † i. e. Satan's. ‡ In this boaſting. || Bear with me. § Or, wiſe as ye are, you bear with fools gladly. But do you bear it, if any man bring you into bondage? if a man devour you? &c. B. † From an envious deſire to derogate from my ſuperiors. ** In compariſon with them, and therefore have not courage to take ſuch liberties as they. §* In this boaſting manner.

five times received forty 'ſtripes' ſave one *:
thrice was I beaten with rods †: once I was
ſtoned ‡: thrice I have been ſhipwrecked; I
paſſed a day and a night in the deep: in journies
often; in dangers from rivers; in dangers from
robbers; in dangers from 'my own' country-
men; in dangers from the heathen; in dangers
in the city; in dangers in the wilderneſs; in dan-
gers of the ſea; in dangers among falſe brethren:
in labour and toil, in watchings often; in hunger
and thirſt, in faſtings often; in cold and naked-
neſs: beſide foreign affairs ||, the care of all the
churches ruſhing in upon me every day. Who is
weak, and I am not weak §? Who is offended +
and I am not fired **? If it is neceſſary to boaſt
I will boaſt of things which relate to my infirmi-
ties †*: the God and father of our Lord JESUS
Chriſt, who is ever bleſſed, knoweth that I do
not lie. In Damaſcus the governor under king
Aretas ſet a guard at the city of the Damaſcenes
being determined to ſeize me: and I was let
down through a window in a baſket by the wall
and eſcaped from his hands ‖†.

✠ 'I well know,' it is not expedient for me to
boaſt: nevertheleſs I will come to viſions and re-
velations of the Lord. I knew a man in Chriſt
above fourteen years ago: (whether he 'was then
in the body I know not; or out of the body I
know not, God knoweth;) ſuch an one, who
was ſnatched up even into the third heaven. Yea
I knew ſuch a man (whether in the body, or out
of the body, I know not; God knoweth) that

h

* Deut. xxv. 3. † By the Roman lictors, Acts xvi.
22. ‡ Acts xiv. 19. || Or, beſides what is exclu-
ſive [OF THESE THINGS,] the care of all the churches. §
My own ſpirits fail, when I ſee my brethren ſinl
+ Or ſcandalized ſo as to be led into ſin. ** With
indignation. †* As my tenderneſs of temper, &c. ma
be called. ‡‖ This is mentioned to ſhew the ear
dangers, to which I was expoſed.

he was caught up into paradiſe, and heard unutterable words, ſuch as it is not poſſible for man to utter. In ſuch an one I will boaſt: but in my- 5
ſelf I will not boaſt, unleſs it be in my infirmities. For if I ſhould reſolve to boaſt, I ſhall not be fooliſh: for I ſpeak the truth. But I forbear, leſt any one ſhould eſteem me above what he ſeeth to be in me, or heareth of me. And leſt I ſhould be too much elevated with the abundance of revelations, there was given me a thorn in the fleſh, that the meſſenger of Satan * might buffet † me: that I might not be exceſſively exalted. I beſought the Lord thrice on the occaſion, that it might depart from me. And he ſaid to me, "My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs ‡." With the greateſt pleaſure therefore will I boaſt in my weakneſſes, that the ſtrength of Chriſt may pitch its tent upon me. And therefore I feel a complacency in 10
infirmities, in injuries, in neceſſities, in perſecutions, in ſtraits, for Chriſt's ſake; for when I am weak then am I ſtrong.

I am become fooliſh in boaſting; you have compelled me: for I ought to have been commended by you: for I have in no reſpect failed to equal the moſt excellent of the apoſtles, though I am nothing. Truly the ſigns of an apoſtle were produced among you in all patience, in ſigns and wonders and powers. For in what reſpect were ye inferior to the reſt of the churches, unleſs 'it were in this,' that I myſelf was not burdenſome to you. Forgive me this injury. Behold the third time I am ready to come to you. Nevertheleſs I will not be burdenſome to you; for I ſeek not your 'poſſeſſions,' but yourſelves: for it is not fit that the children ſhould lay up treaſure for the parents, but the parents for the children.

For

* The falſe teachers mentioned before. † Upbraid me. ‡ In the weakneſs of ſuch an inſtrument.

15 For I will with the greateſt pleaſure ſpend and be ſpent for your ſouls; though the more abundantly I love you, the leſs I am loved. But let it be ſo *, I did not burden you, but being ſubtil I took you in by an artifice. Did I make a prey of you, by any one whom I ſent to you? I intreated Titus, and with 'him' I ſent a brother. Did Titus make a gain of you? Did we not walk in the ſame ſpirit, 'and' in the ſame ſteps?

Again, do you think that we make any apology to you? In the ſight of God we ſpeak in Chriſt: and all things 'we ſpeak,' beloved, for
20 your edification. For I fear leſt when I come I ſhould not find you ſuch as I could wiſh; and I ſhould be found by you ſuch, as ye would not wiſh: leſt 'there ſhould be' contentions, emulations, wraths, ſtrifes, reproaches, whiſperings, ſwellings, tumults: 'and' leſt my God ſhould humble me, when I come among you again; and leſt I ſhould mourn over many who have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs, which they have committed.

✣ 'It is' now the third time that I am coming to you. † Every word ſhall be eſtabliſhed by the mouth of two or three witneſſes ‡. I have foretold, and do foretel it, as if I were preſent the ſecond time; and being abſent, I now write to thoſe that have ſinned already, and to all the reſt, that if I come again I will not ſpare 'you;' ſince you ſeek a proof of Chriſt ſpeaking in me, who is not weak towards you, but powerful among you. For though he was crucified through weakneſs, nevertheleſs he liveth by the power of God: and we are alſo weak in him, nevertheleſs ſhall live with him by the power of God to you.

* It will be objected. † And when I do come.
‡ Numb. xxxv. 30. Deut. xvii. 6. xix. 15.

you *. Examine yourſelves whether ye are in the faith; prove yourſelves. Do you not know yourſelves that JESUS Chriſt is in you, unleſs ye are diſapproved †. But I hope ye ſhall know, that we are not diſapproved, But I wiſh to God ye may do no evil, and not that we may be manifeſted 'as' approved; but that ye may do what is beautiful, though we ſhould be as diſapproved. For we are not able to do any thing againſt the truth, but for the truth. For we rejoice when we are weak and ye are ſtrong. And this alſo we wiſh, 'even' your being ſet in perfect order. Therefore I write theſe things being abſent, that when preſent I may not act ſeverely, according to the power which the Lord hath given me for edification, and not for deſtruction.

As for what remaineth, brethren, farewel: be perfect, be comforted, attend to the ſame thing, be peaceful: and the God of love and peace will be with you. Salute each other with an holy kiſs. All the ſaints ſalute you. The favour of the Lord JESUS Chriſt, and the love of God, and the communion of the Holy Ghoſt 'be' with you all. Amen.

[The ſecond 'epiſtle' to the Corinthians was written from Philippi, 'a city' of Macedonia, by Titus and Luke.]

* Though Chriſt in his crucifixion appeared weak and deſpicable; yet he now lives to ſhew the power of God in the miracles which he does: ſo I through my ſufferings and infirmities though I appear weak, ſhall yet live to ſhew the power of God by puniſhing you miraculouſly. **Locke.**

† And rejected as bad ſilver on the trial.

THE

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

PAUL an apoſtle not from men, nor by man, but by JESUS Chriſt, and God the Father, who hath raiſed him from the dead; and all the brethren, who are with me, unto the churches of Galatia; Grace 'be' to you, and peace from God the Father, and 'from' our Lord JESUS Chriſt, who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God, even our father: to whom 'be' glory for ever and ever! Amen.

I am aſtoniſhed that ye are ſo ſoon removed from him, that called you by the grace of Chriſt, unto another goſpel *: which is not another †: but there are ſome, who trouble you, and are deſirous to ſubvert the goſpel of Chriſt. But though we, or an angel from heaven preach any other goſpel among you, than that which we have preached unto you, let him be ANATHEMA ‡. As we have ſaid before, ſo ſay I now again, If any one preach any other goſpel to you, than that which

* Or, "that ye are ſo ſoon removed to another goſpel, from Chriſt, who, by grace, had called you." B. † Which is nothing elſe, but that there be ſome who trouble you. B. ‡ Devoted to a perpetual and dreadful curſe.

which ye have received, let him be anathema.
For do I now ſolicit the favour of men, or of 10
God? Or do I ſeek to pleaſe men? If indeed I
yet pleaſed men, I ſhould not be the ſervant of
Chriſt.

But I certify you, brethren, that the goſpel,
which hath been preached by me, is not according
to man. For I neither received it from man,
nor was I taught 'it' but by the revelation of
JESUS Chriſt. For you have heard of my con-
verſation in time paſt in Judaiſm *, that I un-
meaſurably perſecuted the church of God, and
ravaged it: and I made proficiency in Judaiſm
beyond many of my own nation, 'who were' my
equals; being more abundantly zealous for the
traditions of my fathers. But when it pleaſed 15
God, who ſeparated me † from my mother's
womb and called 'me' by his grace, to reveal
his Son in me, that I might preach him among
the Gentiles; immediately ‡ I conferred not
with fleſh and blood, nor did I go up to Jeruſa-
lem to them that were apoſtles before me, but I
went into Arabia, and I returned again to Da-
maſcus. Then after three years I went up to
Jeruſalem to viſit Peter, and I abode with him
fifteen days. But I ſaw no one of the apoſtles
beſides, except James the brother of the Lord.
Now 'as to' the things which I write unto you, 20
behold before God, I do not lie. Afterwards I
came into the regions of Syria, and Cilicia.
And I was unknown by face to the churches of
Chriſt, which were in Judea: but only they had
heard "That he who perſecuted us in times
paſt, now preacheth the faith, which he formerly
ravaged:" and they glorified God on my ac-
count.

* i. e. the religion profeſſed by the Jews of his time.
† To this office. ‡ Or, that I might immediately preach him among the Gentiles; I conferred &c. B.

✠ Then fourteen years after I went up again to Jeruſalem, with Barnabas; and I took Titus alſo with me. But I went up by revelation, and laid before them that goſpel, which I preach among the Gentiles, but privately to thoſe who were of note, leſt I ſhould run, or had run in vain *. But neither Titus who was with me, being a Greek, was compelled to be circumciſed: and 'that' becauſe of the falſe brethren, 'that were' artfully introduced; who had ſlipped in to ſpy out our liberty, which we have in Chriſt JESUS, that they might bring us into bondage: to whom we did not give place by ſubjection, for ſo much as an hour: that the truth of the goſpel might continue with you. But of thoſe who appeared to be conſiderable, how great ſoever they formerly were, it maketh no difference as to me; God accepteth no man's perſon; for they who were of note added nothing farther to me †: but on the contrary ſeeing, that I was intruſted with the goſpel of the uncircumciſion, as Peter was 'with that' of the circumciſion (for he, who wrought effectually in Peter for the apoſtleſhip of the circumciſion, wrought effectually alſo in me for the Gentiles:) and knowing the grace that was given to me, James and Cephas ‡ and John, who appeared to be pillars, gave to me and Barnabas the right hands of fellowſhip, that we 'might go' to the Gentiles, and they to the circumciſion. Only 'they propoſed' that we ſhould be mindful of the poor; which very thing I alſo was forward to do.

But when Peter was come to Antioch, I oppoſed him to the face, becauſe he was to be blamed; for before ſome came from James, he did

* Leſt the good effects of my paſt or future labours ſhould be obſtructed by their prejudices. † Were not capable of informing me of any thing, which I had not learnt by revelation. ‡ Peter.

did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them of the circumcision. And the other Jews dissembled also with him, so that even Barnabas was carried away with their dissimulation. But when I saw that they did not walk uprightly according to the truth of the gospel, I said to Peter in the presence of 'them' all,

"If thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why dost thou compel the Gentiles to live as do the Jews? We who 'are' by nature Jews and not sinners 15
of the Gentiles *, knowing that a man is not justified † by the works of the law, but by the faith of JESUS Christ; even we have believed in JESUS Christ, that we might be justified by the faith of Christ, and not by the works of the law: wherefore no flesh shall be justified by the works of the law. But if seeking to be justified by Christ, we ourselves also are found sinners, what 'is' Christ then the minister of sin ‡? God forbid!"

Now, if I build again the things which I destroyed, I acknowledge myself a transgressor, for I through the law am dead to the law, that I might live to God. I am crucified with Christ; 20
nevertheless I live; yet not I, but Christ liveth in me: and the life, which I now live in the flesh, I live in the faith, which 'is' of the Son of God, who loved me, and delivered himself up for me. I do not frustrate the grace of God; for if righteousness 'come' by the law, then Christ is dead in vain.

* Who walk in idolatry and all manner of wickedness.

† Or, we Jews by nature, not of the Gentiles, are sinners, knowing that man is not justified by the works of the law. B.

‡ If, being justified by Christ, we are found sinners, Christ is then the minister of sin. B.

✠ O YE thoughtleſs Galatians! who hath inchanted you, that you ſhould not obey the truth, before whoſe eyes JESUS Chriſt crucified hath been evidently ſet forth among you *? This only I would learn of you, Did ye receive the Spirit by the works of the law, or by the hearing of faith? Are you ſo inconſiderate? Having begun in the Spirit, are ye now made perfect by the fleſh? Have ye ſuffered ſo many things in vain, if 'it be' yet in vain †? He therefore that miniſtreth to you the Spirit, and worketh miracles among you, 'doth he it' by the works of the law, or by the hearing of faith? even as "Abraham believed God, and it was imputed to him for "righteouſneſs ‡;" know ye therefore || that they, who 'are' of faith, the ſame are the children of Abraham. And the ſcripture foreſeeing that God would juſtify the Gentiles through faith, did before preach the goſpel unto Abraham, 'ſaying,' "In thee ſhall all nations be bleſſed §." So then they, who are of faith, are bleſſed with believing Abraham. For as many as are of † the works of the law are under a curſe: for it is written, "Curſed is every one, who continueth "not in all things which are written in the book "of the law to do them **." And that no man is juſtified in the ſight of God by the law 'is' evident, for "The juſt ſhall live by faith †*." Now the law is not of faith, but "The man "that doth them, ſhall live in them ||*." Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, "Curſed 'is' every one, that hangeth on a "tree:

* JESUS Chriſt hath been ſet forth crucified among you. B. † Which I am willing to hope it is not. ‡ Gen. xv. 6. || Or, ye therefore know. B. § Gen. xii. 3. xviii. 18. xxii. 18. † Of that covenant which relates to the works of the law. ** Deut. xxvii. 26. †* Hab. ii. 4. ||* Lev. xviii. 5.

" tree *:" that the bleſſing of Abraham might come on the Gentiles through Chriſt JESUS; that we might through faith receive the promiſe of the Spirit.

Brethren, I ſpeak after the manner of men: 15
though it be but the covenant of a man, yet if it be confirmed †, no man cancelleth or addeth to it. Now the promiſes were ſpoken to Abraham and to his ſeed. He ſaith not, " and to SEEDS," as of many: but as of one, " and to thy SEED," which is Chriſt. And this I ſay, ' that ' the covenant which was before confirmed by God with reſpect to Chriſt, the law, which was four hundred and thirty years after, cannot diſannul, ' ſo ' that it ſhould make the promiſe ineffectual. For if the inheritance ' be ' of the law, ' it is ' no more of the promiſe: but God gave ' it ' to Abraham by promiſe. To what purpoſe then ' ſerveth ' the law? It was added becauſe of tranſgreſſions, till the SEED ſhould come, to whom the promiſe was made: ' and it was ' ordained by angels in the hand of a mediator. Now a 20
mediator is not ' the mediator ' of one ‡; but God is one ||. ' Is ' the law then againſt the promiſes of God? God forbid! For if there had been a law given which could have given life, aſſuredly righteouſneſs ſhould have been by the law. But the ſcriptures have ſhut up all under ſin, that the promiſe by faith in JESUS Chriſt might be given to them that believe. But before faith came, we were kept under the law §, ſhut up unto the faith, which ſhould afterwards be revealed. So that the law was our ſchoolmaſter ' to lead us ' unto Chriſt, that we might be juſ-

* Deut. xxi. 23. † Legally by mutual promiſe and ſeal. ‡ Party: he muſt mediate between two at leaſt. || God is one party of the covenant made with Abraham. § As condemned malefactors, ſhut up as priſoners under ſentence, unto the faith, &c.

25 tified by faith. But when faith came, we are
no longer under a ſchoolmaſter. For ye are all
the ſons of God by faith in Chriſt JESUS. For
as many of you as have been baptized into Chriſt,
have put on Chriſt. There is neither Jew nor
Greek; there is neither bond or free; there is
neither male nor female: for ye are all one in
Chriſt JESUS. And if ye 'be' Chriſt's, then
are ye the ſeed of Abraham, and heirs in virtue
of the promiſe.

✠ * Now I ſay, 'that' ſo long as the heir is a
child, he differeth nothing from a ſervant, though
he be Lord of all: but is under governors and
guardians, till the time appointed of the father.
So likewiſe we, when we were children, were in
bondage under worldly elements: but when the
fulneſs of the time was come God ſent forth his
5 Son made of a woman, made under the law, that
he might redeem them who were under the law,
that we might receive the adoption of ſons †.
And becauſe ye are ſons, God hath ſent forth the
Spirit of his Son into your hearts, crying, "Abba
father." So that thou art no longer a ſervant,
but a ſon; and if a ſon, then an heir of God,
through Chriſt. But then indeed, when ye knew
not God, ye were in bondage to thoſe which by
nature are no gods. But now after that ye have
known God, or rather are known of God, how
turn ye again to the weak and poor elements, to
which ye deſire again to be in bondage a-new?
10 ‡ Ye obſerve days, and months, and times, and
years. I am afraid of you leſt I have beſtowed
upon you labour in vain.

Brethren,

* Or this may refer to what went before: "What I mean is, as long, &c." B.

† Or, God ſent forth his Son made of a woman (made under the law, to redeem them that are under the law) that we might receive the adoption of ſons. B.

‡ Or, Do ye keep days? &c. B.

Brethren, I beſeech you, be as I 'am:' for I 'was' as ye 'are:' ye have not injured me at all. But ye know that I preached the goſpel among you at firſt in the infirmity of the fleſh *: and my temptation, that was in my fleſh, you did not deſpiſe; or reject 'me' with ſcorn: but received me as an angel of God, 'yea' as Chriſt JESUS. What was then your felicity? for I bear 15
you witneſs, that if 'it had been' poſſible you would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, becauſe I tell you the truth? They † zealouſly affect you, 'but' not well; yea they would ſhut us out, that ye may zealouſly affect them. But 'it is' good to be zealouſly affected always in that which is good: and not only when I am preſent with you. My little children, of whom I travail in birth again till Chriſt be formed in you, I could wiſh to be preſent with you now, 20
and to change my voice, for I am in doubt about you.

Tell me ye, who are deſirous of being under the law, do ye not hear the law? For it is written ‡, that Abraham had two ſons, the one by a bond-woman ||, and the other by a free-woman §. But he 'who was born' of the bond-woman, was born according to the fleſh: whereas he 'who was born' of the free-woman, 'was born' by virtue of the promiſe. Which things ⸸ may be allegorized; for theſe are the two covenants; the one from mount Sinai, which bringeth forth her children to bondage, which is Hagar. This Hagar, I ſay, is mount Sinai in 25
Arabia, and anſwereth to the preſent Jeruſalem, which with her children is in bondage. But the

* With great bodily weakneſs in my manner of expreſſing myſelf. † There are who zealouſly. ‡ Gen. xvi. 15. xxi. 2, 3. || Iſhmael. § Iſaac. ⸸ i. e. concerning the free-woman. B.

Jeruſalem above is the free-woman, which is the mother of us all *. For it is written, "Rejoice, "thou barren, who didſt not bear; break forth "and cry, thou, who didſt not travail in birth: "for many more are the children of the deſolate, "than of her who had an huſband †." Now we, brethren, like Iſaac are the children of the promiſe. But as then he, who was born after the fleſh, perſecuted him, 'who was born' after
30 the Spirit, even ſo 'it is' now. But what ſaith the ſcripture, "Caſt out the bond-woman and "her ſon; for the ſon of the bond-woman ſhall "not inherit with the ſon of the free-woman ‡." So then brethren we are not children of the bond-
✠ woman, but of the free-woman. Therefore ſtand faſt in the liberty, wherewith Chriſt hath made us free, and be not entangled again with the yoke of bondage.

Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing. And I teſtify again to every man, who is circumciſed, that he is a debtor to do the whole law. Chriſt is become of none effect to you, whoſoever of you are juſtified by the law; ye are fallen from
5 grace. For we through the Spirit wait for the hope of righteouſneſs by faith. For in JESUS Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but faith which operateth by love. Ye did run well: who hath hindered you from obeying the truth? This perſuaſion 'cometh' not from him that called you. A little leaven

* Or, are allogorized [by Iſaiah liv. 1.] for theſe [women] are there the two covenants; the one [covenant] from Mount Sinai, which gendereth unto bondage, which is Hagar (for 'the word' Hagar is mount Sinai in Arabia) and ranks in the ſame ſeries 'of the allegory' under Jeruſalem, which now is, and is in bondage with her children. But the Jeruſalem above is &c. ✠. † Iſa. liv. 1. ‡ Gen. xxi. 10.

leaven leaveneth the whole mass. I have con- 10
fidence in you through the Lord, that ye will be no otherwise minded: but he that troubleth you, shall bear 'his' judgment, whosoever he be. But I, brethren, if I yet preach circumcision, why do I still suffer persecution *? then the offence of the cross is ceased †. I could wish they were even cut off, who disturb you.

For, brethren, ye have been called to liberty; only 'abuse' not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, 'even' in this, "Thou shalt love thy neighbour as thyself." But if ye bite and devour one another, take heed 15
that ye be not destroyed by one another.

But I say, Walk in the Spirit and ye will not fulfil the lust of the flesh. For the flesh hath desires contrary to the Spirit; the Spirit 'hath desires' contrary to the flesh: and these are opposite to each other, so that ye do not the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are 'these:' adultery, fornication, uncleanness, lasciviousness, idolatry, witchcrafts, enmities, strifes, transports of zeal, resentments, contentions, party-divisions ‡, envyings, murders, drunkenness, revellings, and such like; concerning which I forewarn you, as I have also formerly declared that they who practise such things, shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance, against such 'things' there is no law. And they who are Christ's have crucified the flesh with 'its' passions and desires. If we live in the Spirit, let 25

* By the malice of the Jews.

† Or, Is the offence of the cross therefore ceased? B.

‡ Or divisions of a party spirit.

us alſo walk in the Spirit. Let us not be vainglorious, provoking one another, envying one another.

☩ Brethren, if a man be overtaken in any fault, do ye who are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs; conſidering thyſelf, leſt thou alſo ſhouldeſt be tempted. Bear one another's burdens, and ſo fulfil the law of Chriſt. For if any one think himſelf to be ſomething, when he is nothing, he deceiveth himſelf. But let every one try his own work, and then he ſhall have rejoicing in himſelf alone, and not in another. For every one ſhall bear his own burden. Let him that is taught in the word, communicate in all good things to him that teacheth. Be not deceived *; God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap. So that he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the Spirit, ſhall reap life everlaſting. And let us not be weary in well-doing: for in due ſeaſon we ſhall reap, if we do not faint. Therefore as we have opportunity, let us do good to all men, but eſpecially to them who are of the houſhold of faith.

You ſee with what LARGE LETTERS † I have written to you with my own hand. As many as deſire to make a fair appearance in the fleſh, theſe conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves, who are circumciſed keep the law: but they deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory unleſs it be in the croſs of our Lord JESUS Chriſt, by which the world is crucified unto me, and I unto the world.

* Some would read, "Be not deceivers." B. † i. e. large or inelegant characters. Some think this only refers to what follows, viz. AS MANY AS &c. B.

world. For in Chriſt JESUS neither circumciſion 15
availeth any thing, nor uncircumciſion, but
'there is' a new creation. And as many as
ſhall walk according to this rule, 'may' peace
and mercy 'be' upon them, even upon the Iſ-
rael of God! For the future let no man trouble
me *, for I bear in my body the marks of the
Lord JESUS †. Brethren, the grace of our Lord
JESUS Chriſt 'be' with your ſpirit. Amen.

[Unto the Galatians, written from Rome.]

* With diſputes concerning circumciſion. † i. e. the ſcars, which I receive from the ſtripes and chains borne for the cauſe of Chriſt. Which I value more than the marks of circumciſion.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

PAUL an apoſtle of JESUS Chriſt by the will of God, to the ſaints, who are at Epheſus, even to the faithful in Chriſt JESUS: Grace be to you and peace from God our Father, and 'from' the Lord JESUS Chriſt.

Bleſſed be the God and Father of our Lord JESUS Chriſt, who hath bleſſed us with every ſpiritual bleſſing in heavenly 'things' in Chriſt, according as he hath choſen us in him before the foundation of the world, that we ſhould be holy and unblameable before him in love; having predeſtinated us to the adoption of children by JESUS Chriſt unto himſelf, according to the good pleaſure of his will; to the praiſe of his glorious grace, wherein he hath made us accepted in the beloved; in whom we have redemption through his blood, the remiſſion of ſins, according to the riches of his grace; in which he hath abounded towards us in all wiſdom and prudence; having made known unto us the myſtery of his will, according to his good pleaſure, which he had before purpoſed in himſelf: that in the oeconony of the fulneſs of the times *, he might reunite under

* Or, which he hath purpoſed in himſelf according to the diſpenſation of the fulneſs of times. B.

under one head all things in Chriſt, both which are in heaven, and which are on earth, 'even' in him; in whom alſo we have obtained an inheritance, having been predeſtinated according to the purpoſe of him, who worketh all things agreeably to the counſel of his own will: that we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt. In whom ye alſo 'truſted' when ye heard the word of truth, the goſpel of your ſalvation: in whom alſo, having believed, ye were ſealed with the Holy Spirit of promiſe, who is the earneſt of our inheritance, till the redemption of the purchaſed poſſeſſion to the praiſe of his glory.

For this cauſe, I alſo having heard of the faith 15
you have in the Lord JESUS, and of the love 'you bear' to all the ſaints, ceaſe not to give thanks for you, making mention of you in my prayers: that the God of our Lord JESUS Chriſt, the Father of glory, would give you the Spirit of wiſdom and revelation in the acknowledgment of him: 'would give you' the eyes of your underſtanding enlightened, that ye may know what is the hope of his calling, and what the glorious riches of his inheritance in the ſaints, and what 'is' the exceeding greatneſs of his power towards us, who believe according to the energy of the power of his might; which he exerted in Chriſt, 20
in raiſing him from the dead, and ſeated 'him' at his own right hand in heavenly 'places,' far above all principality, and power, and might, and dominion, and every name, that is named, not only in this world, but alſo in that which is to come: and hath ſubjected all things under his feet, and given him 'to be' head over all things to the church, which is his body, the fulneſs of him, who filleth all in all. And you 'hath he-quickened' who were dead in treſpaſſes and ſins, in which ye formerly walked according to the courſe

courſe of this world, according to the prince of the power of the air *, of the ſpirit that now operateth powerfully in the children of diſobedience. Amongſt whom alſo we all had formerly our converſation, in the luſts of our fleſh, fulfilling the dictates of the fleſh, and of the paſſions; and were by nature the children of wrath, even as others. But God being rich in mercy according to his great love, wherewith he hath loved us, even when we were dead in treſpaſſes, hath quickened us together with Chriſt, (by grace ye are ſaved) and hath raiſed 'us' up together, and made 'us' ſit together in heavenly 'places' in Chriſt JESUS: that he might ſhew in the ages to come the exceeding riches of his grace, in 'his' kindneſs towards us in Chriſt JESUS. For by grace ye are ſaved, through faith; and this not of yourſelves, 'it is' the gift of God: not by works, leſt any one ſhould boaſt: for we are his workmanſhip, created in Chriſt JESUS unto good works, which God hath before prepared 'us' that we ſhould walk in them.

Wherefore remember that ye 'were' formerly Gentiles in the fleſh, who 'were' called the uncircumciſion, by that † which is called the circumciſion performed with hands in the fleſh: that ye were at that time without Chriſt, aliens from the commonwealth of Iſrael, and ſtrangers to the covenants of promiſe, having no hope ‡, and 'being' atheiſts in the world ||. But now in Chriſt JESUS, ye who were formerly afar off, are brought near by the blood of Chriſt. For he is our peace, who hath made both one, and hath thrown down the middle wall of ſeparation: having

* Referring to a Jewiſh tradition, that the air was inhabited by evil ſpirits. † That body of men: ſc. the Jews. ‡ Or, ſtrangers from the covenants, having no hopes of the promiſe. B. || Living in the world, ignorant of God.

having abolished in his flesh * the enmity, 'even' the law of commandments 'contained' in ordinances †, that he might form the two in himself, into one new man, 'so' making peace; and that he might reconcile both in one body unto God by the cross, having slain the enmity by it: and he came, and preached peace to you, that 'were' afar off, and to them that 'were' near. For by him we both have access to the Father in one Spirit. Now therefore you are no more strangers and foreigners, but fellow-citizens with the saints, and domestics of God; being built on the foundation of the apostles and prophets, JESUS Christ himself being the chief corner-stone: in whom the whole building harmoniously cemented, groweth into an holy temple in the Lord: in whom you also are built up together for an habitation of God by the Spirit.

For this cause I Paul 'am' the prisoner of JESUS Christ for the sake of you Gentiles; since you have heard of the dispensation of the grace of God, which hath been given to me in your behalf: that he made known to me by revelation the mystery (as I have briefly written before; by which when you read 'it,' you may observe my understanding in the mystery of Christ) which in other generations was not made known to the sons of men, as it is now revealed by the Spirit to his holy apostles and prophets; that the Gentiles should be joint heirs and of the same body, and partakers together of his promise in Christ by the gospel: of which I was made a minister according to the gift of the grace of God, 'which was' given to me by the energy of his power. Unto me, who am less than the least of all saints, this grace was given, to preach among the Gentiles the

* By the sufferings in his flesh. † In the Mosaic

the unſearchable riches of Chriſt; and to make all men ſee what 'is' the communication of the myſtery, which from eternal ages was hid in God, who created all things by JESUS Chriſt: that the manifold wiſdom of God might now be made known to the principalities and powers in heavenly 'places' by means of the church, according to the eternal purpoſe, which he formed in Chriſt JESUS our Lord, through whom we have freedom of ſpeech, and acceſs with confidence by the faith of him. Wherefore I deſire that ye faint not at my affliction for you, which is your glory. For this cauſe I bend my knees to the Father of our Lord JESUS Chriſt, of whom the whole family in heaven, and on earth is named, that he would grant you according to the riches of his glory, to be mightily ſtrengthened by his Spirit in the inner man; that Chriſt may dwell in your hearts by faith; being rooted and grounded in love, that ye may be enabled with all ſaints, to apprehend what 'is' the breadth, and length, and depth, and height; and to know the love of Chriſt, which ſurpaſſeth knowledge, that ye may be filled with all the fulneſs of God. Now to him, that is able to do abundantly exceeding all that we 'can' aſk or conceive, according to the power which worketh in us; to him 'be' glory in the church by Chriſt JESUS, throughout all generations for ever and ever. Amen.

¶ I therefore the priſoner of the Lord, beſeech you that ye walk worthy of the calling wherewith ye are called, with all humility and meekneſs, with long-ſuffering forbear one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. 'There is' one body, and one Spirit, as ye are alſo called in one hope of your calling; one Lord, one faith, one baptiſm,

tism, one God and Father of all, who 'is' above all, and through all, and in you all. But grace is given to every one of us according to the measure of the gift of Christ. Wherefore he saith, "When he ascended on high, he led captivity "captive, and gave gifts unto men *." (Now this 'expression' HE ASCENDED, what is it but that he also descended first into the lower parts of the earth? He who descended, is also the same 10 who ascended far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers; for the perfecting of saints to the work of the ministry, to the edifying of the body of Christ; till we all arrive at the unity of the faith, and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ. That we may be no longer children, tossed to and fro, and borne about with every wind of doctrine, by the cheating sleight of men, 'and' by subtilty in every method of deceit; but maintaining the truth in 15 love, may grow up in all things into him, who is the head, 'even' Christ: from whom the whole body being harmoniously joined and cemented together, by the supply of every joint, according to the energy proportionable to every part, maketh an increase of the body, to the edifying of itself in love.

This I say therefore, and testify in the Lord, that ye no longer walk, as the rest of the Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God, by reason of the ignorance that is in them, because of the blindness of their heart: who being grown insensible, have abandoned themselves to lewdness, to work all uncleanness with greediness. But ye have not so 20 learned

* Psal. lxviii. 18.

learned Chriſt, ſeeing ye have heard him *, and have been inſtructed in him, as the truth is in JESUS, to put off with reſpect to the former converſation the old man, which is corrupt according to deceitful luſts; and to be renewed in the ſpirit of your mind: and to put on the new man, which is created according to 'the image of' God in righteouſneſs and true holineſs.

25 Wherefore putting away every lye, ſpeak every one truth to his neighbour; for we are members one of another. † Be angry, and ſin not: let not the ſun go down upon your wrath; neither give place to the devil ‡. Let him that ſtole, ſteal no more: but rather let him labour, working with 'his' hands that which is good, that he may have 'ſomething' to impart to the neceſſitous. Let no corrupt diſcourſe proceed out of your mouth, but any thing that is good to uſeful edification, that it may miniſter grace to the
30 hearers. And do not grieve that Holy Spirit of God, by whom ye are ſealed unto the day of redemption.

Let all bitterneſs, and indignation, and wrath, and clamour, and evil-ſpeaking be put away from you, with all malice. But be obliging to each other, tenderly compaſſionate, freely forgiving one another, even as God in Chriſt hath freely
✠ forgiven you. Be ye therefore imitators of God, as beloved children: and walk in love, as Chriſt alſo hath loved us, and hath given himſelf up for us an offering and ſacrifice to God, for a ſweet-ſmelling ſavour. But let not fornication, nor any kind of uncleanneſs, or inſatiable deſire be ſo much as named among you, as it becometh ſaints; neither filthineſs, nor fooliſhneſs of ſpeech, nor lewd

* Speaking to you by his embaſſadors. † This is not a command to be angry, but only a conceſſion with a caution. Or, "Are ye not angry?" B. ‡ Who labours to inflame you to enmity.

lewd turns *, which are by no means convenient: but rather thankſgiving. For ye know this, that no fornicator, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no one deceive you with vain words; for on account of theſe things the wrath of God cometh on the children of diſobedience. Be ye not therefore partakers with them. For ye were once darkneſs, but now 'ye are' light in the Lord: walk as children of the light, (for the fruit of the Spirit 'is' in all goodneſs, and righteouſneſs, and truth,) proving what is well pleaſing to the Lord. And be not joint-partakers in the unfruitful works of darkneſs, but rather reprove them. For it is a ſhame even to ſpeak of thoſe things, which are done by them in ſecret. But all things, which are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light. Wherefore he ſaith, "Awake, thou that ſleepeſt, "and ariſe from the dead, and Chriſt ſhall give "thee light †."

See therefore, that ye walk circumſpectly ‡, not as fools, but as wiſe men: redeeming the time, becauſe the days are evil. Wherefore be not inconſiderate, but underſtanding what 'is' the will of the Lord. And be not drunk with wine, in which there is exceſs: but be ye filled with the Spirit: ſpeaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging and chanting in your hearts to the Lord: always giving thanks for all things in the name of our Lord JESUS Chriſt to God, even the Father: be ſubject to each other in the fear of God.

WIVES, be ſubject unto your own huſbands, as unto the Lord: for the huſband is the head of the wife, even as Chriſt is the head of the church: and

* And ambiguities of expreſſion. Double entendres.
† Iſa. lx. 1. ‡ Gr. accurately.

and he * is the saviour of the body †. Therefore as the church is subject unto Christ, so also 'let' wives 'be' to their own husbands in every thing.

25 HUSBANDS, love your wives, even as Christ also hath loved the church, and hath given himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might place it in his presence a glorious church, not having spot, or wrinkle, or any thing of that nature; but that it should be holy, and without blame. Husbands ought so to love their wives, as their own bodies: he that loveth his wife, loveth himself: for no man ever yet hated his own flesh; but nourisheth, and cherisheth it,

30 even as the Lord the church: for we are members of his body, of his flesh, and of his bones. Answerably to this "a man shall leave his father, "and mother, and be joined to his wife, and "they two shall be one flesh ‡." This is a great mystery, but I speak of Christ, and the church ||. Nevertheless let every one of you in particular so love his wife, even as himself; and the wife 'see,' that she reverence 'her' husband.

CHILDREN, obey your parents in the Lord, for this is right. "Honour thy father, and thy "mother," (which is the first commandment with promise) "that it may be well with thee, "and thou mayest be long-lived upon the earth §." And ye, FATHERS, provoke not your children to wrath; but educate them in the nurture and admonition of the Lord.

5 SERVANTS, be subject to 'your' masters according to the flesh, with fear and trembling, in the simplicity of your heart, as unto Christ: not with

* Sc. Christ. † Of that body of which he is the head. ‡ Gen. ii. 24. || That the Son of God should unite himself to a society of mortal men, in such a community of spirit and interest: cannot be enough admired. § Exod. xx. 12.

with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the ſoul; with good-will doing ſervice, as to the Lord, and not to men: knowing that whatſoever good any man doth, he ſhall receive of the Lord, whether 'he be' a ſlave, or a freeman. And, ye MASTERS, do the ſame to them, forbearing threatning; knowing that ye yourſelves alſo have a maſter in the heavens, and there is no reſpect of perſons with him.

As to what remaineth, my brethren, be ſtrong in the Lord, and in the power of his might. Put on the compleat armour of God, that ye may be able to ſtand againſt the artifices of the devil. For our ſtruggle is not with fleſh and blood, but with principalities, with powers, with the rulers of the darkneſs of this world, with ſpirits of wickedneſs in heavenly 'places *.' On this account take unto you the compleat armour of God, that ye may be able to withſtand in the evil day †, and having done ‡ all to ſtand. Stand therefore, having your loins girded about with truth, and putting on the breaſt-plate of righteouſneſs, and having your feet ſhod with the preparation of the goſpel of peace: upon all 'theſe' taking the ſhield of faith, whereby ye ſhall be able to quench all the fiery darts ‖ of the wicked one; and take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God: continually praying with all prayer, and ſupplication in the Spirit; and watching thereunto with all perſeverance, and ſupplication for all ſaints; and particularly for me, that utterance may be given to me,

* i. e. 'thoſe ſpirits who rebelled, and became authors of evil even while they abode in heaven. † The day of danger. ‡ Exerted yourſelves to the utmoſt. ‖ Alluding to the burning arrows diſcharged into beſieged places; which they were wont to extinguiſh by receiving them on ſhields of raw leather. Le Clerc.

me, that I may open my mouth with boldneſs,
20 to make known * the myſtery of the goſpel: for
which I diſcharge my embaſſy in a chain; that
I may ſpeak boldly therein, as I ought to ſpeak.

But that ye alſo may know the things that relate to me, 'and' what I am doing, Tychicus a beloved brother, and faithful miniſter in the Lord, ſhall fully inform you: whom I have ſent to you for this very purpoſe, that ye might know what relateth to us, and that he may comfort your hearts. Peace 'be' with the brethren, and love with faith from God the Father, and the Lord JESUS Chriſt. Grace 'be' with all that love our Lord JESUS Chriſt with ſincerity. Amen.

[Written from Rome unto the Epheſians, by Tychicus.]

* Or, open my mouth, that I may make known with confidence. B.

THE

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

PAUL and Timothy, the ſervants of JESUS Chriſt, to all the ſaints in Chriſt JESUS, which are at Philippi, with the biſhops and deacons: Grace to you, and peace from God our Father, and the Lord JESUS Chriſt.

I give thanks unto my God in every mention of you (always in every prayer of mine making ſupplication for you with all joy) for your participation in the goſpel from the firſt day until now. 'I am' confident of this very thing, that he who hath begun a good work in you, will finiſh 'it' until the day of JESUS Chriſt *. As it is juſt in me to be thus affected towards you all, becauſe you have me in your hearts: you, who are all partakers of grace, with me in my bonds for the defence and confirmation of the goſpel. For God is my witneſs, how earneſtly I long for you all in the bowels of JESUS Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all perception: ſo as to prove things, which differ; that ye may be ſincere and inoffenſive until the day of Chriſt: being filled with the fruits of righteouſneſs, which are by

* When he ſhall appear in glory.

by JESUS Christ, to the praise and glory of God.

But I would have you to know, brethren, that the things relating to me, have fallen out rather to the advancement of the gospel: so that my bonds in Christ are manifested in all the palace *, and in all other 'places:' and many of the brethren in the Lord were emboldened by my bonds to venture with much more undaunted courage to preach the word †. Indeed some preach Christ even from envy and contention ‡; while others out of 'sincere' affection. The first indeed preach Christ out of strife, not with simplicity, desirous to add affliction to my bonds. Whereas others 'preach out' of love, as they know that I am set for the defence of the gospel. What then? Yet every way, whether in pretence, or in truth, Christ is preached; and in this I rejoice, yea and I will rejoice. For I know that this shall issue in my salvation by your prayer, and the supply of the Spirit of JESUS Christ: according to my earnest expectation, and hope, that I shall in nothing be ashamed, but 'that' by all freedom of speech, as always, 'so' now also, Christ shall be magnified in my body, whether by life or death.

For to me to live 'is' Christ, and to die is gain ‖. And if I live in the flesh, this § 'is' the fruit of my labour. And which I should chuse, I know not: for I am borne two different ways, having a desire to be unbound; and to be with Christ, which ✝ is better beyond all expression: but to abide in the flesh 'is' more expedient

* Of Caesar. † Or, waxing abundantly more confident by my bonds, durst to speak the word without fear. B. ‡ In order to maintain a party to oppose me. ‖ To serve Christ is the end of my life; and in consequence of this to die is my gain. § The service of Christ. ✝ i. e. which latter. B.

pedient for you. And having this confidence, I 25
know that I ſhall abide and continue with you all,
in order to the advancement of your faith and
joy: that your rejoicing in me may in Chriſt
JESUS be more abundant by my coming among
you again. Only let your converſation be as be-
cometh the goſpel of Chriſt, that whether I come
to viſit you, or be abſent, I may hear concern-
ing you, that ye ſtand faſt in one ſpirit, ſtriving
together with one ſoul for the faith of the goſpel;
and not in any degree terrified by your enemies:
which is to them an evident token of deſtruction;
but to you of ſalvation, and that from God. For
it is granted to you, as a favour on the part of
Chriſt, not only to believe in him, but alſo to
ſuffer for his ſake: having the ſame ſtruggle *, 30
as ye ſaw in me, and now hear 'to be' in me.

If therefore 'there' be any conſolation in
Chriſt, if any comfort of love, if any communi-
cation of the Spirit, if any bowels and compaſ-
ſions, compleat ye my joy, that ye may be unani-
mous, maintaining the ſame love, having your
ſouls joined together in attending to the one
thing †. 'Let' nothing 'be done' out of con-
tention, or from vain-glory, but in lowlineſs of
mind, eſteeming others as more excellent than
yourſelves. Do not every one aim at his own
intereſts, but each of you alſo at the intereſts of
others. Let the ſame mind be in you, which was 5
alſo in Chriſt JESUS: who being in the form of
God, thought it not robbery to be as God; ne-
vertheleſs emptied himſelf ‡, taking 'upon him'
the form of a ſervant, when made in the likeneſs
of men; and being found in faſhion as a man,
he humbled himſelf, becoming obedient even

K unto

* With the enemies of the goſpel. † The one great thing; viz. the advancement of holineſs. ‡ Of

unto death, the death of the cross.
God hath exalted him to the most emi
nity, and granted him a name superior
10 name; so that in the name of * JESUS e
shall bow, of celestial 'beings,' of those
under the earth; and every tongue ma
that JESUS Christ 'is' Lord, to the
God the Father. Therefore, my belov
have always been obedient, not only in
sence, but now much more in my absen
out your own salvation with fear and tr
for God is he, who worketh in you bo
and to perform of 'his own' good
Let all things be done without murmu
15 disputings; that ye may be blameless
fensive, the children of God, unexce
in the midst of a perverse and crooke
tion: amongst whom shine as lights in t
holding out the word of life to my rej
the day of Christ, that 'it may appea
not run in vain, nor laboured in vain.

For if I should even be poured fo
drink offering †, on the sacrifice and mi
of your faith ‡, I rejoice and congrat
all. And on this account, do you a
and congratulate with me.

But I hope in the Lord JESUS, quick
Timothy to you; that I also may be
20 knowing 'the state of' your affairs. F
none of a like disposition ||, who will
take the care of your affairs. For all
own things, none the things of Chri
But you know the experience of him,
son with a father, he serveth with me in t
I hope therefore to send him quickly,

* Or, at the name.
shed as a kind of libation.
ministry of your faith. B.

† i. e. if my b'oo
‡ Or, in the
|| With him, &c.

I see how my affairs will be determined. But I trust in the Lord, that I shall soon come to you myself. Yet I thought it necessary to send to you Epaphroditus, my brother and fellow-labourer and fellow-soldier, but your messenger, and the minister to my necessities: because he was exceedingly desirous of you all, and was dejected because you had heard that he was sick *. And indeed he was sick, and near to death, but God had mercy upon him; and not upon him alone, but also on me, that I might not have sorrow upon sorrow. I have therefore sent him with the greater diligence, that seeing him again ye might rejoice, and that I might be the less sorrowful. Receive him therefore in the Lord with all joy, and hold such in high estimation: for on account of the work of Christ he was nigh unto death, having disregarded 'his own' life, that he might fill up the deficiency of your service to me †.

As for what remaineth, my brethren, rejoice in the Lord. To write the same things ‡ to you, 'is' not grievous to me, and 'it is' safe for you. Beware of dogs, beware of evil workers, beware of the concision ||. For we are the circumcision, who worship God in spirit, and boast in Christ JESUS, and have no confidence in the flesh. Though indeed I have also what might be 'an occasion of' confidence in the flesh. If any other thinketh he hath whereof to trust in the flesh, I 'have' more: circumcised on the

* Fearing lest it should grieve you too much. † Might perform all the kind offices which you would have rendered me, had you been with me. ‡ Which I committed to Epaphroditus. B. || Beware of these carnal Jews, who pride themselves merely on the outward ceremony of

eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of Hebrews §; with reſpect to the law, a Phariſee; with reſpect to zeal, perſecuting the church; as to that righteouſneſs, which is in the law, blameleſs. But the things which were 'once' gain to me, I have accounted loſs for Chriſt *. Yea doubtleſs, and I count all things but loſs, with reſpect to the moſt excellent knowledge of Chriſt JESUS my Lord; for which I have ſuffered the loſs of all things, and I account them but dung, that I may gain Chriſt, and be found in him; not having mine own righteouſneſs which 'is' of the law, but that which 'is' by the faith of Chriſt, the righteouſneſs which 'is' of God through faith:
10 to know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death; if I may by any means attain to the reſurrection from the dead: not as if I had already attained, or were already perfect: but I purſue it, if I may but apprehend † that, for which alſo I am apprehended by Chriſt JESUS. Brethren, I count not myſelf to have attained: but one thing 'I can ſay,' Forgetting the things which are behind, I ſtretch forward toward thoſe things which are before; I preſs towards the goal, for the prize of the high calling ‡ of God in Chriſt JESUS.

15 Let as many of us therefore, as are perfect, attend to this; and if any of you are otherwiſe affected,

§ Born of two Jewiſh parents; or, deſcended from a long line of Hebrews: no proſelyte. * i. e. I threw them away: as mariners do their goods, leſt they ſhould ſink them. † Reach and lay hold on that height of excellence, for which Chriſt ſo graciouſly laid hold on me when I was in my mad career. ‡ Alluding to the proclamation at the Olympic games, by which the candidates were called, before the opening of the courſe, to contend for ſuch and ſuch a prize.

fected, God ſhall reveal even this unto you. Nevertheleſs (whereunto 'I hope' we have attained) let us walk agreeably to the ſame rule; let us attend to the ſame thing. Be ye, brethren, imitators of me, and obſerve || thoſe that walk, as ye have us for an example. For many walk 'in a very different manner,' of whom I have often told you, and now tell you even weeping, 'that they are' enemies of the croſs of Chriſt: whoſe end 'is' deſtruction, whoſe God 'is their' belly, and they glory in their ſhame: who mind earthly things. But we converſe as citizens of heaven: from whence alſo we expect the Lord JESUS Chriſt 'as' a ſaviour; who ſhall transform our vile body, that it may be made conformable to his glorious body, according to the energy, whereby he is able to ſubject even all things unto himſelf. Therefore, my beloved and moſt amiable brethren, my joy and crown, ſo ſtand faſt in the Lord, beloved.

I beſeech Euodia, and beſeech Syntyche, that they would attend to the ſame thing in the Lord. And I alſo beſeech thee, 'my' genuine aſſociate *, that thou wouldeſt aſſiſt thoſe women, who laboured with me in the goſpel, with Clemens alſo, and my other fellow-labourers, whoſe names 'are' in the book of life.

Rejoice always in the Lord: again I ſay Rejoice. Let your moderation be known unto all men. The Lord 'is' at hand. Be anxious about nothing, but in every thing let your petitions be made known before God in prayer, and ſupplication with thankſgiving. And the peace of God, which far ſurpaſſeth all underſtanding, ſhall guard your hearts and your minds in Chriſt JESUS.

|| Endeavour to follow.

* Some exemplary chriſtian at Philippi.

As for what remaineth, brethren, whatever things 'are' true, whatever things 'are' venerable, whatever things 'are' equitable, whatever things 'are' pure, whatever things 'are' friendly, whatever things 'are' reputable, if 'there be' any virtue, and 'if there be' any praiſe, think of theſe things. And whatever things ye have learned, and received, and heard, and ſeen in me, theſe things practiſe; and the God of peace ſhall be with you.

10 But I have rejoiced greatly in the Lord, that your care of me hath now again flouriſhed. With reſpect to which you were indeed careful before, but ye wanted opportunity. Not that I ſpeak with reſpect to want: for I have learned in whatever circumſtances I am, to be contented. I know 'how' to be abaſed, and I know 'how' to abound: in every 'place,' and in all 'conditions' I am inſtructed both to be fed plentifully, and to ſuffer hunger; both to abound, and to fall ſhort. I am ſufficient for all things through Chriſt, who enableth me. Nevertheleſs ye did
15 well in communicating to my affliction †. For ye, O Philippians, well know, that in the beginning of the goſpel, as I was departing from Macedonia, no church communicated with me in the affair of giving and receiving, but you only: for even in Theſſalonica * you ſent once and again to my neceſſity. † Not becauſe I deſire a gift, but I deſire that fruit may abound to your account. For I have all, and abound. I am full, having received by Epaphroditus your preſent, ‡ a fragrant odour, an acceptable ſacrifice, well-pleaſing to God. But my God will ſupply all your wants, according to his riches ‖ in glory, by

† To me in my, &c.

* Theſſalonica and Philippi were cities of Macedonia; Theſſalonica was the metropolis.

† I mention this NOT becauſe, &c.

‡ Which I eſteem as a, &c.

‖ Who is ſeated in glory.

by Chriſt JESUS. Now to our God and Father 20
' be ' glory for ever and ever. Amen.

Salute every ſaint in Chriſt JESUS. The brethren, who are with me, ſalute you. All the ſaints ſalute you, but eſpecially they of Caeſar's houſhold. May the grace of our Lord JESUS Chriſt be with you all. Amen.

[It was written to the Philippians from Rome by Epaphroditus.]

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

PAUL an apoſtle of JESUS Chriſt by the will of God, and Timothy a brother, to the holy and faithful brethren in Chriſt at Coloſſe: Grace unto you, and peace from God our Father, and the Lord JESUS Chriſt.

We give thanks to the God and Father of our Lord JESUS Chriſt, always praying for you: having heard of your faith in Chriſt JESUS, and love towards all the ſaints; * for the hope, which is laid up for you in the heavens, of which ye have heard before in the true word of the goſpel: which hath appeared unto you, even as in all the world, and bringeth forth fruit, as alſo 'it hath done' among you, from the day in which ye have heard and known the grace of God in truth. As ye have alſo learnt from Epaphras our beloved fellow-ſervant, who is the faithful miniſter of Chriſt for your ſakes: who hath alſo manifeſted to us your love in the Spirit. Therefore we alſo from the day that we heard 'of it' ceaſe not to pray for you, and to offer up our requeſts, that

* It may ſignify, that "he gives thanks for this their hope:" or, that a partnerſhip in this hope cemented the hearts of theſe good men.

that ye may be filled with the knowledge of his will, in all wisdom and spiritual understanding: that you may walk worthy of the Lord to all pleasing, fruitful and increasing in every good work, to the acknowledgment of God. Being strengthened with all might, according to his glorious power, to all patience and long-suffering with joy; giving thanks to the Father, who hath made us fit for a part in the inheritance of the saints in light *; who hath rescued us from the power of darkness, and transferred 'us' into the kingdom of his beloved Son: in whom we have redemption by his blood, 'even' the remission of sins. Who is the image of the invisible God, 'and' the first-born of the whole creation †: for by him were all things created, things in heaven, and things on earth, visible and invisible, whether 'they be' thrones, or dominions, or principalities, or powers. All things were created by him, and for him: and he is before all, and in him all things subsist. And he is the head of the church, 'which is' the body: 'even he' who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For in him it was his ‡ pleasure, that all fulness should reside: and by him to reconcile all things to himself, having made peace by the blood of his cross; by him 'God hath reconciled all things,' whether things on earth ||, or things in heaven §. And you, who were once alienated, and enemies in 'your' mind by wicked works, he hath now reconciled in the body of his flesh ⊥, by death, that he

* Or, who hath by illumination made us fit to be partakers, &c. B. † Or, before all the creation, Blackwell. ‡ The Father's. || Sc. Jews and Gentiles, &c. § Celestial spirits, who are now reconciled to fallen man, and form one holy society with him. ⊥ Which he hath assumed, and through that death which he suffered.

might preſent you holy and blameleſs, and free from all accuſation in his ſight: if ye continue eſtabliſhed and grounded in the faith, and be not removed from the hope of the goſpel; which ye have heard, 'and' which hath been preached to the whole creation under heaven; of which I Paul am appointed a miniſter.

Now I rejoice in my ſufferings for you, and fill up whatever is wanting of the afflictions of Chriſt * in my fleſh, for 'the ſake of' his body, which is the church: of which I was made a miniſter, according to the diſpenſation of God, which was given me in reſpect of you, that I might thoroughly preach the word of God; 'even' that myſtery, which was hid from ages and generations, but is now manifeſted to his ſaints; to whom God was determined to make known what is the rich glory of this myſtery among the Gentiles; which is 'this, that' Chriſt 'is' in you † the hope of glory. Whom we preach, admoniſhing every man, and inſtructing every man, with all wiſdom, that we may preſent every man perfect in Chriſt JESUS. To which 'purpoſe' I alſo labour, ſtriving according to his energy, which operateth with power in me. For I earneſtly wiſh you to know, what a contention I have for you, and thoſe of Laodicea, and as many as have not ſeen my face in the fleſh: that their hearts may be comforted, being knit together in love, and to the richeſt and moſt aſſured underſtanding, to the acknowledgment of the myſtery of God, even of the Father, and of Chriſt; in whom are hid all the treaſures of wiſdom and knowledge. And this I ſay, that no man may deceive you by inticing diſcourſes. For though I be abſent in the fleſh,

* i. e. of the members of Chriſt. † Being formed by divine grace in your hearts, he brings to you the hope, &c.

fleſh, yet in ſpirit I am with you. 'And' I am rejoicing, while I behold your order, and the ſteadineſs of your faith in Chriſt. Therefore, as you have received Chriſt JESUS the Lord, 'ſo' walk in him rooted, and edified in him; and confirmed in the faith as ye have been taught; abounding in it with thankſgiving.

See to it, that no man make a prey of you by philoſophy and vain deceit, according to the tradition of men, according to the elements of the world, but not according to Chriſt. For in him dwelleth all the fulneſs of Godhead bodily. And 10
ye are compleat in him, who is the head of all principality and power. In whom ye * alſo are circumciſed with the circumciſion not performed with hands, by the putting off the body of the ſins of the fleſh †, by the circumciſion of Chriſt. Being buried with him in baptiſm ‡, in which alſo ye were raiſed with 'him,' by belief in 'that' energy of God, who raiſed him from the dead. And you ||, who were dead in treſpaſſes, and in the uncircumciſion of your fleſh, hath he quickened together with him; having freely forgiven all your offences; having blotted out with reſpect to us, the hand-writing of ordinances §, which was contrary to us; and hath taken it away, nailing ¶ it to 'his' croſs: having ſpoiled 15
principalities and powers **; he hath made them an open ſpectacle, triumphing over them by it. Therefore let not any judge you in meat or drink, or in reſpect to a feaſt, or to a new-moon or ſab-baths; which things are a ſhadow of things to come, but the body 'is' of Chriſt. Let no one

* Sc. ſuch of you as are Jews. † Or, in putting off the ſins of the body of fleſh. B. ‡ Or, by baptiſm. Blackw. || Sc. ſuch of you as were Gentiles. § Sc. the Jewiſh rites. ¶ He hath cancelled it, as bonds were cancelled by ſtriking them through with a nail. ** i. e. all the powers of

who may desire it, deprive you of your prize, by 'an affected' humility, and the worship of angels, intruding into that which he hath not seen; vainly puffed up by his fleshy mind; and not holding the head *, from whom the whole body being supplied and compacted by joints and bands, increaseth in the increase of God.

20 If therefore ye be dead with Christ from the elements of the world, why as if ye were living in the world, do ye meddle with these appointments †, "Touch not, taste not, handle not:" all which things tend to corruption by the abuse ‡, according to the commandments and doctrines of men? Which things have indeed a pretence of wisdom in will-worship, and humility, and in severity to the body, to the dishonourable satisfying of the flesh. Since ye are risen with Christ therefore, seek things that are above, where Christ is sitting at the right-hand of God. Mind the things that are above, not those 'that are' on earth. For ye are dead ‡, and your life ‖ is hidden with Christ in God. When Christ, 'who is' our life shall appear, then you shall also appear with him in glory.

5 Therefore mortify your members, that are on earth; fornication, uncleanness, inordinate affection, evil concupiscence, and an insatiable desire, which is idolatry: on account of which, the wrath of God is coming on the children of disobedience §. Among whom ye also once walked, when ye lived among them. But now ye also put away all these, rage, resentment, malice, evil-speaking, lewd conversation out of your mouth: neither lye one to another; having put

* Not adhering to Christ. † These injunctions of the false teachers, &c. Touch, &c. ‡ Of them. ‡ As to carnal life. ‖ Your new and better life, like a rich jewel is hid and secured for you in heaven. § Sc. the heathens.

Put off the old man with his deeds; and having 10
put on the new 'man,' which is renewed in knowledge, according to the image of him that created him. * Where there is neither Greek, nor Jew, nor circumciſion, nor uncircumciſion, Barbarian, Scythian †, ſlave, 'nor' freeman; but Chriſt 'is' all, and in all. Put on therefore, as the choſen of God holy and beloved, bowels of tender mercy, gentleneſs, lowlineſs of mind, meekneſs, long-ſuffering; forbearing one another, and forgiving one another, if any have a quarrel againſt another; even as Chriſt hath freely forgiven you, ſo alſo 'do' ye. And above all theſe things, 'put on' love, which is the bond of perfection. And let the peace of God 15
preſide in your hearts, into which you alſo are called into one body: and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom; teaching, and admoniſhing one another with pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your heart to the Lord. And whatſoever ye do in word or in deed, 'do' all in the name of the Lord JESUS, giving thanks to God, even the Father, through him.

WIVES, be ſubject to your own huſbands, as it is becoming in the Lord. HUSBANDS, love 'your' wives, and be not bitter againſt them. CHILDREN, be obedient to 'your own' parents 20
in all things; for this is well pleaſing to the Lord. FATHERS, do not provoke your children 'to wrath,' leſt they be diſcouraged. SERVANTS, be ſubject in all things to 'them that are' with reſpect to the fleſh 'your' maſters; not with eye-ſervice, as men-pleaſers, but in ſimplicity of heart, fearing God: and whatſoever work ye are employed in, purſue it heartily to the Lord, and not to men; knowing that you ſhall receive from the

* In which renewal all diſtinctions are removed. † Sc. the moſt unpoliſhed of all barbarous nations.

the Lord, the recompence of an inheritance. For
25 ye ſerve the Lord Chriſt. And he that is injurious, ſhall receive according to the injury that he hath done: and there is no reſpect of per-
✠ ſons *. MASTERS, render unto 'your' ſervants juſtice and equity, knowing that ye alſo have a maſter in the heavens.

Perſevere in prayer, watching with thankſgiving; at the ſame time alſo praying for us, that God may open to us a door of utterance, to ſpeak the myſtery of Chriſt, for which alſo I am in bonds; that I may make it manifeſt, as I ought
5 to ſpeak. Walk in wiſdom towards them that are without, redeeming the time. Let your ſpeech 'be' always with grace †, ſeaſoned with ſalt ‡, that you may know how to anſwer every one.

The things which relate to myſelf, Tychicus a beloved brother, and a faithful deacon, and fellow-ſervant in the Lord, will make known to you: whom I have ſent to you for this very purpoſe, that he may know your affairs, and may comfort your hearts: with Oneſimus a faithful and beloved brother, who is 'one' of you. They
10 will inform you of the ſtate of things here. Ariſtarchus my fellow-captive ſaluteth you, and Mark ſiſter's ſon to Barnabas (concerning whom ye have received inſtructions: if he cometh to you, receive him) and Jeſus, who is called Juſtus. Theſe are the only perſons, who being of the circumciſion, 'have been' fellow-labourer with me in the kingdom of God, who have been a comfort to me. Epaphras, who is one of you ſociety, a ſervant of Chriſt, ſaluteth you, always ſtriving for you in 'his' prayers, that ye may ſtand

* With God. Nor ſhall a chriſtian ſervant be excuſed though his maſter be a heathen. † In a courteous graceful manner, that it may appear influenced by the divine grace. ‡ Rendered ſavoury by heavenly wiſdom.

ſtand perfect and compleat in the whole will of God. For I bear witneſs to him, that he hath great zeal for you, and for thoſe in Laodicea and Hierapolis *. Luke the beloved phyſician ſaluteth you, and Demas †. Salute the brethren 15
in Laodicea; and Nymphas, and the church that is in his houſe. And when this epiſtle is read, cauſe it alſo to be read to the church of the Laodiceans, and that you alſo read that from Laodicea ‡. And ſay to Archippus, "Take heed to the miniſtry, which thou haſt received in the Lord, that thou fulfil it."

The ſalutation of 'me' Paul with mine own hand ||. Remember my bonds. Grace 'be' with you. Amen.

[Written from Rome to the Coloſſians, by Tychicus and Onefimus.]

* Two cities in the neighbourhood of Coloſſe. † Doth the ſame. ‡ Thought by ſome to be the epiſtle to the Epheſians, which they ſuppoſe to have been written from Laodicea. Or, "Read that of (belonging to) Laodicea." B. || Thus far having uſed the pen of a friend.

THE

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

PAUL, and Sylvanus, and Timothy, to the church of the Theſſalonians * in God the Father, and the Lord JESUS Chriſt: Grace and peace unto you from God our Father, and the Lord JESUS Chriſt.

We give thanks to God always for you all, making mention of you in our prayers. Inceſſantly remembering your work of faith, and labour of love, and patience of hope †, by our Lord JESUS Chriſt, before God even the Father: knowing, beloved brethren, your election of God; becauſe our goſpel came not to you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance; as you well know what manner of perſons we were among you for your ſakes: and you became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt; ſo that ye became examples to all the believers in Macedonia, and Achaia. For from you the word of the Lord

* Who have the honour to ſtand in a near relation to God.

† i. e. active faith, laborious love, and patient hope, which was brought unto you by the goſpel and grace of our Lord, &c. Or, "patience of hope IN our Lord, &c." B.

Lord ſounded forth, not only in Macedonia and Achaia, but alſo in every place your faith toward God came in ſuch a degree, as made it unneceſſary for us to recount any thing *. For they themſelves declare concerning us what a kind of entrance we had among you, and how ye turned to God from idols to ſerve the living and true God, and to wait for his Son from heaven, whom he hath raiſed from the dead, 'even' JESUS, who reſcueth us from the wrath to come.

For ye yourſelves know, brethren, the entrance that we had unto you, that it was not in vain. But even when we had before ſuffered, and been injuriouſly treated, as ye know, at Philippi, we were bold in our God to ſpeak unto you the goſpel of God with much contention. For our exhortation 'was' not of deceit, or of uncleanneſs, nor in craftineſs. But as we have been approved by God to be intruſted with the goſpel, ſo we ſpeak not as pleaſing men, but God, who trieth our hearts. Neither did we at any time deal in flattering words, as ye 'well' know, nor uſe a pretence of covetouſneſs; God 'is' witneſs. Nor did we ſeek glory of men, neither of you, nor of others, though we might have been burdenſome as the apoſtles of Chriſt. But we were gentle in the midſt of you, even as a nurſe † cheriſheth her own children. So we being tenderly affectionate towards you, took pleaſure to impart to you, not only the goſpel of God, but even our own ſouls ‡, becauſe ye were dear unto us. For ye remember, brethren, our labour and toil: for night || and day working that we might not be burdenſome to any of you, we preached to

* Of your converſion or progreſs in the truth. † Sc. a mother when ſhe is a nurſe. ‡ Our heart and ſoul was in every word, and we could even have laid down our lives for you. || Working even by night, to gain time to preach by day.

10 to you the gospel of God. Ye ' are ' witnesses, and God ' also,' how holily, and righteously, and unblameably we behaved ourselves to you who believe: as ye know how we were exhorting and comforting every one of you, as a father his children; testifying that ye should walk worthy of God, who hath called you into his kingdom and glory. For this cause also we give thanks to God incessantly, that when ye received the word of God, which ye heard from us, ye received ' it ' not ' as ' the word of men, but (as it is in truth) the word of God, which worketh efficaciously in you who believe. For you, brethren, became imitators of the churches of God, which are in Judea, in Christ JESUS: for you also suffered the same things from those of your
15 own country *, as they ' did ' of the Jews: who both killed the Lord JESUS, and their own prophets, and have persecuted us; and please not God, and are contrary to all men †; forbidding us to speak to the Gentiles, that they might be saved; ‡ to fill up their sins continually: but wrath is coming upon them to the greatest extremity.

But we, brethren, though separated from you for a very little season, in person, not in heart, being exceedingly desirous to see your face again, endeavoured it to the utmost. Therefore we would have come unto you, even I Paul once and a second time, but Satan hath hindered us. For what ' is ' our hope, or joy, or crown of rejoicing ‖? ' Are ' not ye also before our Lord JESUS
20 Christ at his appearance? For ye are our glory ✠ and joy. Therefore being able no longer to endure,

* See Acts xvii. 5. † Full of contempt and malignity against all other nations. ‡ As if they desired to fill up the measure of their sins, &c. ‖ Or, " of rejoicing before our Lord JESUS Christ at his appearance? (Are ye not so?) For ye are, &c. B.

dure, we acquieſced in being left alone at Athens; and ſent Timothy our brother, and a ſervant of God, and our fellow-labourer in the goſpel of Chriſt, that he might ſtrengthen, and comfort you concerning your faith; that no man might be ſhaken by theſe afflictions; for ye yourſelves know that we are appointed to theſe. For even when we were with you, we told you before, that we ſhould be afflicted; as it came to paſs, and ye know. For this cauſe alſo, being no 5
longer able to endure, I ſent to know your faith, leſt by any means the tempter might have tempted you, and our labour ſhould have been in vain. But now Timothy having returned to us from you, and brought to us the good tidings of your faith and love, and that ye have always a good remembrance of us, greatly deſiring to ſee us, as we alſo 'to ſee' you; we were hereby comforted, brethren, concerning you in all our tribulation and neceſſity, by means of your faith. For now we live *, if ye ſtand faſt in the Lord. For what thanks can we render to God concerning you, for all the joy with which we rejoice on your account, before our God; night and day ſuperabundantly 10
making it our requeſt, to ſee your face, and to compleat the deficiencies of your faith: that God himſelf even our Father, and our Lord JESUS Chriſt may clear our way to you; and that the Lord may cauſe you to be enlarged, and to abound in love towards each other, and to all, even as we towards you: that your hearts may be ſtrengthened, 'and you be' blameleſs in holineſs before God, even our Father, at the appearance of our Lord JESUS Chriſt with all his ſaints.

As for what remaineth therefore, brethren, we ✠
beſeech and exhort you in the Lord JESUS, that as

* Live indeed: reliſh and enjoy life.

as ye have received from us, how you ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you on the part of the Lord JESUS. For this is the will of God, 'even' your ſanctification, that ye ſhould abſtain from fornication: that every one of you ſhould know how to poſ-
5 ſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the heathens, who know not God: that no man ſhould overreach, or defraud his brother in 'any' affair: for the Lord 'is' the avenger of all ſuch, as we alſo told you before, and teſtified. For God hath not called us to uncleanneſs, but to holineſs. He therefore, who deſpiſeth *, deſpiſeth not man, but God, who hath alſo given us his Holy Spirit.

But concerning brotherly love, ye need not that I ſhould write to you; for ye yourſelves are
10 divinely taught to love one another. And indeed ye do it to all the brethren, which are in all Macedonia: but we exhort you, brethren, that ye abound more and more; and that you make it your ambition to live quietly, and do your proper buſineſs, and work with your own hands (as we gave it you in charge) that ſo ye may walk decently towards thoſe that are without; and 'that' ye may have need of nothing.

But I would not have you ignorant, brethren, concerning them that are fallen aſleep, that ye may not lament, as others who have no hope. For if we believe that JESUS died and roſe again; in like manner alſo God ſhall bring with him
15 thoſe who ſleep in JESUS. For this we ſay to you by the word of the Lord, that we who remain alive at the coming of the Lord, ſhall not prevent

* Our teſtimony and admonition.

vent † thoſe that are aſleep. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, even with the trumpet of God: and the dead in Chriſt ſhall riſe firſt: afterwards we * who are left alive, ſhall together with them be ſnatched up into the clouds, in order to 'our' meeting the Lord in the air: and ſo ſhall we be with the Lord for ever. Therefore comfort one another with theſe words.

But concerning the times and ſeaſons †, bre- ✠
thren, you have no need of my writing to you. For ye yourſelves aſſuredly know, that the day of the Lord cometh juſt like a thief in the night. For when they ſhall ſay, Peace and ſafety; then ſudden deſtruction ſhall come upon them, as travail upon a woman with child; and they ſhall not eſcape. But you, brethren, are not ‡ in darkneſs, that the day ſhould come upon you as a thief. Ye are all the children of the light, 5
and the children of the day: we are not of the night, nor of darkneſs. Therefore let us not ſleep as the reſt ‖ 'do,' but let us watch and be ſober. For they who ſleep, ſleep in the night; and they who are drunken, are drunken in the night. But let us, who are of the day, be ſober, putting on the breaſt-plate of faith and love; and 'for' an helmet, the hope of ſalvation. For God hath not deſtined us to wrath, but to the obtaining of ſalvation by our Lord JESUS Chriſt, who died for us, that whether we wake, or ſleep §, 10
we ſhould live together with him. Therefore comfort one another, and edify each, as alſo you do.

But

† So as to be glorified before them. * i. e. thoſe of us who are alive, &c. † Of this great event. ‡ Sleeping in darkneſs. ‖ Of mankind. § Whether we ſhall be found ſtill alive, or fallen aſleep in death.

But we beſeech you, brethren, to know thoſe that labour among you, and preſide over you in the Lord, and admoniſh you; and to eſteem them exceedingly in love, on the account of their work. 'And' be at peace with one another. And we exhort you, brethren, admoniſh them that are diſorderly; comfort the feeble-minded; ſuccour the weak; be long-ſuffering toward all. See that no one render to any evil for evil, but always purſue that which is good; both towards each other and towards all men. Be always rejoicing. Pray inceſſantly *. In every thing give thanks: for this is the will of God in Chriſt JESUS, with regard to you. Quench not the Spirit †. Deſpiſe not propheſyings ‡. Try all things, hold faſt that which is good. Abſtain from all appearance of evil. And may the God of peace himſelf ſanctify you entirely; and 'I pray God that' your whole conſtitution ||, ſpirit, ſoul, and body may be kept blameleſs to the appearance of our Lord JESUS Chriſt. Faithful 'is' he, who hath called you, who alſo will do 'it §.'

Brethren, pray for us. Salute all the brethren with an holy kiſs. I adjure you by the Lord, that this epiſtle be read to all the holy brethren. May the grace of our Lord JESUS Chriſt be with you. Amen.

[The firſt 'epiſtle' unto the Theſſalonians, was written from Athens.]

* i. e. at all proper ſeaſons. † Alluding to the deſcent as in flames of fire. ‡ i. e. the expounding of the ſcriptures. || Or, frame; which was thought to conſiſt of three diſtinct ſubſtances, the rational ſpirit, the animal ſoul, and the viſible body. § i. e. whatever he hath promiſed.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

PAUL, and Sylvanus, and Timothy, to the church of the Theſſalonians, in God our Father, and the Lord JESUS Chriſt. Grace to you, and peace from God our Father, and the Lord JESUS Chriſt.

We ought always to give thanks to God on your account, brethren, as it is fit, becauſe your faith groweth exceedingly, and the love of every one of you all towards one another aboundeth: ſo that we do ourſelves boaſt of you in the churches of God, on account of your patience and faith in all your perſecutions and tribulations, which you endure; 'which ſhall be' a diſplay of the righteous judgment of God, that ye may be approved worthy of the kingdom of God, for which ye alſo ſuffer. For 'it is' a righteous thing with God, to repay tribulation to them who bring tribulation on you; and unto you, who ſuffer tribulation, reſt with us, when the Lord JESUS ſhall be revealed * from heaven with his mighty angels, with flaming fire, to execute vengeance on thoſe, who know not God, and on thoſe, who obey

* Gr. in the revelation of the Lord JESUS from heaven, &c.

obey not the gospel of our Lord JESUS Christ. Who shall be punished ‘ with ’ eternal destruction from the face of the Lord, and from his glorious power; when he shall come to be glorified in his saints, and to be admired in all them, who believe, in that day, * because our testimony among you was credited. In which regard, we pray always for you, that our God would render you worthy of ‘ this ’ calling, and fulfil all the good pleasure of ‘ his ’ goodness, and the work of faith with power: that the name of our Lord JESUS Christ may be glorified in you, and you in him, according to the grace of our God, and of the Lord JESUS Christ.

✠ But I beseech you, brethren, with respect to the appearance of our Lord JESUS Christ, and our gathering together unto him, that ye be not soon moved from ‘ the steadiness of your ’ mind, nor troubled either by spirit, or by word, or by epistle †, as from us, as if the day of Christ were at hand. Let no man deceive you by any means: for ‘ it shall not come ’ till there come first an apostacy, and the man of sin be revealed, the son of perdition ‡: who opposeth, and exalteth himself above all that is called God, or the object of worship; so that he himself, as God, setteth himself in the temple of God, shewing himself, that he is God. Remember ye not, that being yet with you, I told you these things? And now ye know what restraineth him from being revealed in his own time ||. For the mystery of iniquity doth already work: only there is one

* And of you among the rest, because &c. † Alluding to his former epistle to them, chap. iv. 12. &c. ‡ Understood by protestants of the papal power and of its usurpation in divine things. || As this might seem to be: for the hidden design of corrupting christianity to the purposes of avarice and ambition, already begins to insinuate itself into the minds of men.

one * that hindreth, till he be taken out of the way. And then the ungodly one ſhall be revealed, whom the Lord will deſtroy by the breath of his mouth, and aboliſh by the brightneſs of his coming. 'Even he' whoſe coming is according to the energy of Satan, by all lying power, and ſigns, and wonders, and in all manner of unrighteous deceit, among thoſe who ſhall periſh; becauſe they received not the love of the truth, that they might be ſaved. And for this cauſe God will ſend upon them the energy of deceit, ſo that they ſhall believe the lye †. That they may all be condemned, who believed not the truth, but had pleaſure in unrighteouſneſs.

But we ought always to give thanks to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation by ſanctification of the Spirit, and belief of the truth: to which he hath called you by our goſpel, to the obtaining the glory of our Lord JESUS Chriſt. Therefore, brethren, ſtand faſt, and retain the inſtructions, which you have learned, whether by word, or by our letter. And may our Lord JESUS Chriſt himſelf, and God even our Father, who hath loved us, and given 'us' everlaſting conſolation, and good hope through grace, comfort your hearts, and ſtrengthen you for every good word and work.

As for what remaineth, brethren, pray for us, that the word of the Lord may run ‡, and be glorified as 'it is' among you; and that we may be delivered from unreaſonable and wicked men; for all men have not faith. But the Lord is faithful;

L

* Suppoſed to be the power of the heathen Roman emperors. † Will ſuffer them to deceive others till they deceive themſelves. ‡ Run a free and unobſtructed courſe every where.

ful; who will ſtrengthen and keep you from the evil one. And we have confidence in the Lord with reſpect to you, that ye both do and will do the things, which we give you in charge. And may the Lord direct your hearts into the love of God, and into the patience of Chriſt.

But we charge you, brethren, in the name of our Lord JESUS Chriſt, that ye withdraw yourſelves from any brother, who walketh irregularly, and not agreeably to the inſtruction, which he hath received from us. For ye yourſelves know how it becometh you to imitate us; for we were not irregularly among you, neither did we eat any man's bread at free-coſt; but with labour, and toil we wrought night and day, that we might not be burdenſome to any of you. Not that we are deſtitute of authority, but that we might exhibit ourſelves to you 'as' an example, that ye might imitate us. And even when we were with you, we gave this in charge to you, that if any one would not work, neither ſhould he eat. For we hear that there are ſome among you, who walk irregularly, not working at all, but impertinently buſy. Them, who are ſuch, therefore, we charge and intreat by our Lord JESUS Chriſt, that working with quietneſs, they eat their own bread. And as for you, brethren, faint not, 'while' well-doing. But if any one is not obedient to our word by this epiſtle, ſet a mark upon that man, and have no converſe with him, that he may be aſhamed. Yet account 'him' not as an enemy, but admoniſh 'him' as a brother. Now may the Lord of peace himſelf give you peace at all times by every means. May the Lord 'be' with you all.

The ſalutation by the hand of me Paul, which is the token in every epiſtle: ſo I write. May

the grace of our Lord JESUS Chriſt ‘ be ’ with you all. Amen.

[The ſecond ‘ epiſtle ’ to the Theſſalonians was written from Athens.]

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

PAUL an apoſtle of JESUS Chriſt, according to the appointment of God our Saviour, and the Lord JESUS Chriſt, ‘ who is ’ our hope; to Timothy ‘ my ’ genuine ſon in the faith, grace, mercy, ‘ and ’ peace from God our Father, and JESUS Chriſt our Lord.

As I intreated thee to continue at Epheſus, when I went into Macedonia, that thou mighteſt charge ſome that they ſhould not teach other doctrine, ‘ ſo act; and admoniſh them ’ not to regard fables, and endleſs genealogies, which afford matter of debates, rather than godly edification in the faith. But the end of the * declaration

L 2

* The goſpel declaration.

ration is love from a pure heart, and a good conſcience, and an undiſſembled faith: from which ſome, having wandered, have turned aſide to vain diſcourſe: deſiring to be teachers of the law, neither underſtanding what they ſay, nor concerning what they affirm. But we know that the law 'is' excellent, if a man uſe it lawfully; knowing this, that a law is not made in reference to a righteous man, but to the lawleſs and ungovernable, the impious and 'profligate' ſinners, the unholy and profane, murderers of fathers and of mothers, aſſaſſins, fornicators, and ſodomites, thoſe who ſteal men, liars, perjured perſons, and whatever is contrary to wholſome doctrine, according to the glorious goſpel of the bleſſed God, with which I was intruſted.

And I return thanks to Chriſt JESUS our Lord, who hath ſtrengthened me, that he accounted me faithful, putting me into the miniſtry; who was before a blaſphemer and a perſecutor and an oppreſſor. But I obtained mercy, becauſe I did 'it' ignorantly in unbelief: but the grace of our Lord ſuperabounded with faith and love, which is in Chriſt JESUS. This 'is' a faithful ſaying, and worthy of all acceptance, that Chriſt JESUS came into the world, that he might ſave ſinners; of whom I am chief. But for this cauſe I obtained mercy, that in me, as the chief *, JESUS Chriſt might exhibit all long-ſuffering as a pattern for thoſe, who ſhould afterwards believe on him to eternal life. Now to the king eternal, immortal, inviſible, the only wiſe God, 'be' honour and glory for ever and ever. Amen.

This charge I commit unto thee, ſon Timothy, that thou mayeſt, according to former prophecies † concerning thee, by them ‡ maintain a good

* Of ſinners. † Or predictions of good men who knew thee in younger life, and foretold this of thee. ‡ By the

good warfare, retaining faith and a good conſcience: which ſome having thruſt away, concerning faith have made ſhipwreck: of which 20
'number' is Hymenaeus and Alexander, whom I have delivered unto Satan *, that they may learn not to blaſpheme.

I exhort therefore firſt, that ſupplications, prayers, interceſſions, 'and' thankſgivings be made for all men: for kings, and all who are in exalted ſtations; that we may paſs a peaceful and quiet life, in all piety and gravity. For this 'is' good and acceptable in the ſight of our Saviour God: who willeth that all men ſhould be ſaved, and come to the acknowledgment of the truth. For 'there is' one God and one mediator between 5
God and man, the man Chriſt JESUS, who gave himſelf a ranſom for all, to be atteſted in due time †. Of which I was appointed an herald, and an apoſtle (I ſpeak the truth in Chriſt, I lye not) a teacher of the Gentiles in faith and truth. I therefore will, that men pray in every place, holding up holy hands without wrath and ‡ doubting. In like manner 'I charge' women alſo to adorn themſelves with decent apparel, with modeſty, and ſobriety: not in plaited hair, or gold, or pearls, or coſtly ornaments; but (in 10
what becometh women profeſſing godlineſs) in good works. Let the woman learn in ſilence with all ſubmiſſion. But I permit not a woman to teach, nor to uſurp authority over the man, but to be in ſilence. For Adam was formed firſt, then Eve. And Adam was not deceived, but the woman being deceived, was in the tranſgreſſion.

the remembrance of thoſe predictions. * i. e. to ſuffer afflictions and diſeaſes. † i. e. a doctrine to be atteſted (or, borne witneſs to) in due time. B. ‡ Without doubting.

15 Yet ſhe ſhall be ſaved by child-birth *, if they continue in faith, and love, and holineſs with ſobriety.

☩ It is a faithful ſaying, If any one earneſtly deſireth the epiſcopal office, he deſireth a good work. A BISHOP therefore muſt be blameleſs, the huſband of one wife, watchful, prudent, decent, given to hoſpitality, fit to teach; not one that ſitteth long over wine, or ready to ſtrike, not attached to ſordid gain, moderate, not given to contention, not a lover of money; one who preſideth well over his own houſe, having his chil-
5 dren in ſubjection with all gravity: for if any one cannot preſide over his own houſe, how ſhall he take care of the church of God? Not one newly converted, leſt he ſhould be lifted up with pride, 'and' fall into the condemnation of the devil. It is neceſſary alſo that he have a good report of thoſe that are without, leſt he fall into reproach, and the ſnare of the devil †.

In like manner 'let' the DEACONS 'be' grave, not double-tongued, nor addicted to much wine, nor greedy of diſhonourable gain, retaining the
10 myſtery of faith ‡ in a pure conſcience. And let even theſe be firſt proved, then if they be found blameleſs, let them uſe the office of a Deacon. In like manner let the wives || be grave, not falſe accuſers, watchful, faithful in all things. Let the Deacons be the huſbands of one wife, governing their children, and their own houſes well. For they, who have diſcharged the office of a Deacon

* The ſex ſhall be ſaved through the birth of the promiſed ſeed: in which man had no part. † Either by drawing him into a repetition of his crimes, or by weakening his efforts out of fear that his paſt irregularities will be objected to him. ‡ Let them both be well inſtructed in the faith, and let them hold it in a pure conſcience. || Of the Deacons, and therefore much more of the Biſhops.

Deacon well, procure to themſelves a good degree *, and great boldneſs in the faith † which ' is ' in Chriſt JESUS.

Theſe things I write to thee, hoping to come to thee ſhortly. But if I delay, that thou mayeſt know how it becometh thee to converſe in the houſe of God, which is the church of the living God, the pillar and ground of truth. AND confeſſedly great is the myſtery of godlineſs: God ‡ was manifeſted in the fleſh, juſtified in the Spirit, ſeen of angels, preached among the Gentiles, believed on in the world, received up into glory. But the Spirit expreſly ſaith, That in the laſt times ſome ſhall apoſtatiſe from the faith, giving heed to deceitful ſpirits, and doctrines of daemons, through the hypocriſy of liars, whoſe own conſcience is ſeared; requiring abſtinence from marriage, ' and ' to refrain from meats, which God hath created to be received with thankſgiving by the faithful, and by thoſe who know the truth. For every creature of God ' is ' good, and nothing ' is ' to be rejected ' provided it be ' received with thankſgiving; for it is ſanctified by the word of God and prayer.

If thou ſhalt ſuggeſt theſe things to the brethren, thou ſhalt be a good miniſter of JESUS Chriſt, nouriſhed up in the words of faith and good doctrine, which thou haſt accurately traced out. But profane and old wives fables reject, and exerciſe thyſelf to godlineſs: for bodily exerciſe || is profitable to little, but godlineſs is profitable to all things, having the promiſe of the preſent and future life. This ' is ' a faithful ſaying, and worthy of all acceptance. For this

* Of farther advancement in a higher office. † In profeſſing the faith. ‡ Some MSS. have "WHO was:" and ſome MSS. have "WHICH was." B. || The previous exerciſe uſed by the candidates in the Grecian games.

end we both labour, and suffer reproach, because we have hoped in the living God, who is the saviour of all men, especially of the faithful. These things give in charge, and teach. Let no man despise thy youth; but be thou an example to the faithful in speech, in conversation, in love, in spirit, in fidelity, in purity. Till I come, attend to reading, to exhortation, to teaching. Neglect not that gift which is in thee, which was given thee by prophecy *, with the imposition of the hands of the presbytery. Meditate on these things; be always employed in these things, that thy improvement in all may be manifest. Take heed to thyself, and to 'thy' doctrine, continue in them; for in doing this, thou shalt both save thyself, and thy hearers.

Rebuke not an AGED man severely, but exhort 'him' as a father, 'and' the YOUNGER as brethren; the AGED women as mothers, 'and' the YOUNGER as sisters, with all chastity. Honour WIDOWS, who are truly widows †. But if any widow hath children, or grand-children, let them learn first to exercise piety at home, and to repay their parents; for this is beautiful, and acceptable before God. Now she who is truly a widow, and left alone, hopeth in God, and continueth day and night in supplications and prayers. But she that liveth luxuriously, is dead while she liveth. And these things give in charge, that they may be blameless. But if any do not provide for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken upon the list ‡, under sixty years old, who hath been the wife

* By the ministration of those who had the gift of prophecy. † In a desolate and destitute condition. ‡ Of those to be maintained by the church and minister in the office of deaconesses.

wife of one man: 'one' who hath a reputation for good works; if she have educated her children, if she have lodged strangers, if she have washed the saints feet, if she have assisted the afflicted, if she have followed every good work. But refuse the younger widows; for when they grow wanton against Christ, they will marry; exposing themselves to condemnation because they have disannulled their first faith *. And also † they learn 'a habit of' going from house to house, and 'they are' not only idle, but triflers also, and busy-bodies, speaking things unbecoming. I would therefore have the younger 'widows' marry, and breed children, 'and' govern their domestic affairs, so as to give no occasion to the adversary to speak reproachfully. For some have already turned aside after Satan. But if any believer of either sex have widows, let them take care of them, that the church may not be burdened, but may take care of 'those who are' truly widows.

Let the ELDERS, which preside well, be esteemed worthy of double honour, especially those who labour in the word and doctrine. For the scripture hath said, "Thou shalt not muzzle "the ox, that treadeth out the corn ‡;" and the workman 'is' worthy of his hire. Do not receive an accusation against an elder, unless on the testimony of two or three witnesses. Those that sin, rebuke before all, that even the rest may fear. I charge 'thee,' before God and the Lord JESUS Christ, and the elect angels, that thou keep these things without prejudice ||, doing nothing by partiality. Lay hands suddenly on

* Violated their former engagement to the church, when it assigned them such an office: and even been led to apostatise from the christian faith by heathen alliances.
† While they continue in that office. ‡ Deut. xxv. 24.
|| Against any part of them.

no man, neither make thyſelf partaker in the ſins of others: keep thyſelf pure. Do not any longer drink water, but uſe a little wine for the ſake of thy ſtomach, and thy frequent infirmities. The ſins of ſome men are manifeſt, leading on to judgment *, whereas ſome follow after †. So alſo the good works 'of ſome' are manifeſt, and thoſe which are otherwiſe cannot be hid.

☩ Let as many SERVANTS, as are under the yoke ‡, account their own maſters worthy of all honour, that the name and doctrine of God may not be blaſphemed. And as for thoſe, who have believing maſters, let them not deſpiſe 'them' becauſe they are brethren, but let them rather ſerve 'them,' becauſe they are faithful, and beloved, 'and' partakers with them of the benefit ‖.

Theſe things teach, and exhort. If any one teach otherwiſe, and attend not to wholſome words, 'even' to thoſe of our Lord JESUS Chriſt, and the doctrine, 'that is' agreeable to godlineſs; he is proud, one who knoweth nothing, but raving on queſtions and debates about words; from whence ariſe envying, contention, abuſive language, evil ſuſpicions, debates of men whoſe minds are corrupted and averſe from the truth, while they ſuppoſe gain to be godlineſs. Turn away from ſuch. Whereas godlineſs with contentment is great gain. For we brought nothing into the world, 'and it is' evident that we cannot carry any thing out. Having therefore food and raiment, let us be content with theſe. But they, who are determined that they will be rich, fall headlong into temptation, and a ſnare, and 'into' many fooliſh and miſchievous deſires; which plunge men into ruin and deſtruction. For the love of money is the root of all evil, which ſome having greedily deſired, have wandered

* Leading on to paſs judgment readily. † Are ſo artfully diſguiſed, as not to be eaſily detected. ‡ Of bondage. ‖ Ariſing from the goſpel.

dered from the faith, and pierced themſelves through with many ſorrows. But thou, O man of God, ſhun theſe things, and purſue righteouſneſs, piety, fidelity, love, patience, meekneſs. Maintain the good combat of faith *; lay hold on eternal life, to which thou haſt been called, and haſt confeſſed a good confeſſion before many witneſſes.

I charge thee in the preſence of God, who quickeneth all things, and of JESUS Chriſt, who before Pontius Pilate witneſſed a good confeſſion; keep this commandment unſpotted and blameleſs, till the appearance of our Lord JESUS Chriſt; which in his own times he ſhall manifeſt, 'who 15
is' the bleſſed and only potentate, the king of kings, and lord of lords; who alone hath immortality, inhabiting inacceſſable light, whom † no man hath ſeen, nor can ſee, to whom 'be' honour, and everlaſting dominion. Amen.

Thoſe who are rich in this world, charge, that they be not high-minded; that they do not truſt in uncertain riches, but in the living God, who imparteth to us all things richly for enjoyment: that they do good; that they be rich in good works, ready to diſtribute, willing to communicate; treaſuring up to themſelves a good foundation againſt the future, that they may lay hold on eternal life.

O Timothy, keep that which is lodged with 20
thee, avoiding profane 'and' empty babblings, and the oppoſition of that which is falſely called knowledge ‡: which ſome having profeſſed, have wandered from the faith. May grace 'be' with thee. Amen.

[The firſt to Timothy was written from Laodicea, which is the metropolis of Phrygia Pacatiana.]

* Alluding to the Grecian games. † In the full diſplay of his glory. ‡ Or, oppoſitions of ſcience falſely ſo called.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

PAUL an apoſtle of JESUS Chriſt, by the will of God (agreeable to the promiſe of life in Chriſt JESUS) to Timothy my beloved ſon, Grace, mercy, peace from God the Father, and from Chriſt JESUS our Lord.

I give thanks unto God, whom I ſerve after 'my' progenitors, with a pure conſcience, that I am inceſſantly mindful of thee in my prayers night and day; deſiring earneſtly to ſee thee (as I am mindful of thy tears) that I might be filled with joy: as I keep in remembrance the undiſſembled faith, which is in thee, which firſt dwelt in thy grandmother Lois, and thy mother Eunice, and I am perſuaded that 'it is' in thee likewiſe. For which cauſe I remind thee of ſtirring up the gift of God, which is in thee by the impoſition of my hands. For God hath not given us the ſpirit of cowardice, but of courage, and of love, and of wiſdom. Be not therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner; but take thy ſhare in the afflictions of the goſpel, according to the power of God; who hath ſaved us, and called 'us' by an holy calling, not according to our works, but according to his own

purpose and grace given to us in Christ JESUS from eternal ages, but is now made manifest by 10
the appearance of our Saviour JESUS Christ, who hath abolished death, and thrown a light on life and immortality by the gospel: of which I was appointed an herald and apostle, and a teacher of the Gentiles. For which cause also I suffer these things: but I am not ashamed, for I know to whom I have trusted, and am persuaded that he is able to keep that * which I have deposited with him unto that great day.

Retain the form of sound words, which thou hast heard of me, in faith and love which is in Christ JESUS. Keep that good thing †, which is deposited with thee by the Holy Spirit which dwelleth in us. Thou knowest this, that all 15
those of Asia are turned from me; of which number are Phygellus and Hermogenes. May the Lord grant mercy to the household of Onesiphorus; for he often refreshed me, and hath not been ashamed of my chain: But being in Rome, he sought me out more diligently, and found 'me.' The Lord grant unto him, that he may find mercy of the Lord in that day. And on how many occasions he ministered 'to me' in Ephesus, thou very well knowest.

Thou therefore, my son, be strong in the grace ✠ which is in Christ JESUS. And the things, which thou hast heard of me before many witnesses, these commit thou to faithful men, who may be able also to teach others. Thou therefore endure afflictions, as a good soldier of JESUS Christ. No one, who goeth out to war, entangleth himself with secular affairs; that he may please him under whom he is inlisted. And also if any one 5
wrestleth ‡, he is not crowned, unless he wrestleth according

* Sc. my immortal soul. † The gospel of Christ.
‡ In the Grecian games.

according to the law *. The husbandman must first labour, 'and then' partake of the fruits. Consider the things which I say, and may the Lord give thee understanding in all things.

Remember JESUS Christ, of the seed of David; who was raised from the dead, according to my gospel. In which † I suffer evil, 'even' to bonds, as a malefactor: but the word of God
10 is not bound. On this account I endure all things for the sake of the elect, that they may obtain salvation, which 'is' in Christ JESUS, with eternal glory. 'It is' a faithful word; That if we die with him, we shall also live with him: If we endure, we shall also reign with him: If we deny 'him,' he will also deny us: If we are unfaithful, he abideth faithful, he cannot deny himself.

Remind 'them' of these things; testify before the Lord, that men do not contend about words, 'which is' altogether unprofitable, 'and even
15 tendeth' to the subversion of the hearers. Diligently endeavour to present thyself before God approved a workman, who hath no cause to be ashamed, rightly dividing the word of truth. But avoid profane, and empty declamations; for they will advance unto more impiety. And their discourse ‡ will eat like a gangrene; of which 'number' are Hymeneus and Philetus; who have erred with respect to the truth, asserting that the resurrection is already past; and 'thus they' subvert the faith of some. Nevertheless the foundation of God standeth firm having this inscription, THE Lord knoweth them that are his own, and LET every one that nameth the
20 name of Christ, depart from iniquity. For in a great house there are vessels, not only of gold and silver, but also of wood and clay, the former for honourable,

* Of the said game. † In the service of which.
‡ The discourse of the false teachers, who use them.

honourable, the other for dishonourable uses. If therefore any one cleanse himself from these *, he shall be a vessel of honour, sanctified and useful to the Lord, ready to every good work. But flee from the passions of youth; and pursue righteousness, fidelity, love, peace, towards those that invoke the Lord out of a pure heart. But avoid foolish and unlearned questions, knowing that they beget strifes. But the servant of the Lord must not strive, but be gentle towards all, ready to teach, ' and ' to endure evil: in meek- 25
ness instructing opposers, if by any means God may give them repentance to the acknowledgment of the truth; and that they may awaken out of the snare of the devil, who have been taken captive by him at his pleasure †.

But this know, that in the last days, difficult ‡ times shall arise. For men shall be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, destitute of natural affection, implacable, false accusers, intemperate, fierce, destitute of all love to goodness, traitors, heady, puffed up with insolence, lovers of pleasure rather than lovers of God, having a form of godliness but 5
denying the power of it; from such turn away. Of which ' number ' are those, who insinuate themselves into houses, and captivate inconsiderable ‡ women, laden with sins, led aside by various lusts, always learning, but never able to come to the acknowledgment of the truth. And as Jannes and Jambres withstood Moses, so do these also withstand the truth: persons whose minds are corrupted, who with respect to the faith

* The society of these teachers. † Or, that they may RECOVER themselves TO HIS will out of the snare of the devil, having been taken captive by him. B. ‡ Of low rank and mean understanding.

faith are disapproved *. But they shall not proceed much farther; for their folly shall be manifested to all, as theirs † also was. But thou hast exactly traced my doctrine, conversation, purpose, fidelity, long-suffering, love, patience, persecutions, sufferings ‡, which befel me in Antioch, in Iconium, in Lystra §; what persecutions I endured: but the Lord rescued me out of all. Yea, and all, who are determined that they will live godly in Christ JESUS, shall suffer persecution. But wicked men and impostors will grow worse and worse, deceiving, and being deceived.

But continue thou in the things, which thou hast learnt and hast believed, knowing from whom thou hast learnt 'them;' and that from thine infancy thou hast known the sacred scriptures, which are able to make thee wise unto salvation, through faith which is in Christ JESUS. The whole scripture 'is' divinely inspired, and profitable for doctrine, for conviction, for reproof, for instruction in righteousness; that the man of God may be compleat, thoroughly fitted for every good work. I charge 'thee' therefore before God and the Lord JESUS Christ, who shall judge the living and the dead at his appearance and his kingdom, preach the word, be instant in season 'and' out of season, convince, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure wholesome doctrine, but shall heap up to themselves teachers according to their own lusts, || having itching ears: and they shall turn away 'their' attention from truth, and shall be turned aside

* And rejected.
† Sc. of Jannes and Jambres.
‡ Or, sufferings. What things befel me at Antioch! &c. what things did I endure! B.
§ Acts xiii. 45. xiv. 2. xiv. 19.
|| i. e. they, having itching ears, shall heap up, &c.

aſide to fables. But be thou watchful in all 5
things, endure adverſity, perform the work of an evangeliſt *, accompliſh thy miniſtry. For I am now juſt ready to be offered, and the time of my departure is near. I have maintained the good combat †, I have finiſhed 'my' race, I have kept the faith. It remaineth, 'that' a crown of righteouſneſs is laid up for me, which the Lord, the righteous judge, ſhall render to me in that day; and not to me alone, but to all them alſo who love his appearance.

Endeavour to come to me quickly. For De- 10
mas hath forſaken me, having loved the preſent world, and is gone to Theſſalonica; Creſcens to Galatia; Titus to Dalmatia. Luke alone is with me. Take Mark, 'and' bring him along with thee; for he is uſeful to my miniſtry: and I have ſent Tychicus to Epheſus. When thou comeſt, bring 'with thee' that cloak ‡, which I left at the houſe of Carpus in Troas; and the books, 'but' eſpecially the parchments. Alexander the braſier hath brought many evils upon me; the Lord reward him according to his works: againſt whom be thou alſo upon thy guard; for 15
he hath greatly withſtood our words. In my firſt apology ||, no man appeared with me, but all forſook me: may it not be charged to their account! But the Lord ſtood by me, and ſtrengthened me, that by me the preaching 'of his goſpel' might be carried on with confidence, and 'that' all the nations might hear: and I was reſcued out of the mouth of the lion. And the Lord will reſcue me from every evil work, and will preſerve 'me' to his heavenly kingdom. To him 'be' glory for ever and ever. Amen.

Salute

* A preacher of the goſpel. † Still alluding to the Grecian games. ‡ Or, cloak-bag. || Before the prefect of this city of Rome.

Salute Priſcilla and Aquila, and the family of
20 Oneſiphorus. Eraſtus abode at Corinth, and Trophimus I left ſick at Miletus. Endeavour to come before winter.

Eubulus ſaluteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord JESUS Chriſt 'be' with thy ſpirit. Grace 'be' with you. Amen.

[The ſecond to Timothy, ordained the firſt biſhop of the Epheſian church, was written from Rome, when Paul was brought before Nero the ſecond time.]

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

PAUL, a ſervant of God, and an apoſtle of JESUS Chriſt, for the faith of God's choſen *, and the acknowledgment of the truth, which 'is' according to godlineſs: in the hope of eternal life, which God, who cannot lie, hath promiſed before the world began; but hath manifeſted in his

* Sc. people.

his own time his word * by the preaching, with which I was intruſted according to the commandment of God our Saviour: To Titus 'my' genuine ſon according to the common faith, grace, mercy, peace from God the Father, and the Lord JESUS Chriſt our Saviour.

For this cauſe I left thee in Crete, that thou 5
mighteſt ſet in order the things which were deficient, and ordain ELDERS in every city, as I gave thee in charge. If any one is blameleſs; the huſband of one wife; who hath believing children, not accuſed of debauchery, or ungovernable. For a BISHOP muſt be blameleſs, as the ſteward of God; not ſelf-willed, not ſoon provoked, not one who ſitteth long over wine, not a ſtriker, nor greedy of ſordid gain: but hoſpitable, benign, ſober, righteous, holy, temperate, holding faſt the faithful word, which he hath been taught, that ſo he may be able both to inſtruct in ſound doctrine, and to convince thoſe that contradict it.

For there are many diſorderly 'perſons,' and 10
vain talkers, who are deceived in their own minds (eſpecially thoſe of the circumciſion) whoſe mouth muſt be ſtopped: who overturn whole families, teaching things which they ought not, for the ſake of infamous gain. One † of their 'countrymen,' a prophet of their own, hath ſaid, THE CRETANS 'ARE' ALWAYS LIARS, PERNICIOUS SAVAGE BEASTS, SLOW BELLIES. This witneſs is true: for which cauſe rebuke them ſeverely, that they may be ſound in the faith; not giving heed to Jewiſh fables, and the commandments of men who prevert the truth. To the pure indeed all things 15
'are' pure: whereas to the polluted and unbelieving

* Or, hath in due time manifeſted, viz. his word to be preached. B. † Epimenides.

lieving nothing 'is' pure, but their very mind and conſcience is defiled. 'Who while' they profeſs to know God, in works deny 'him,' being abominable, and diſobedient, and to every good work reprobate.

☩ But do thou ſpeak the things which become wholeſome doctrine. The AGED MEN 'admoniſh' to be watchful, grave, ſober, ſound in faith, in love, in patience. The AGED WOMEN, in like manner, 'exhort' to that ſteadineſs, which becometh ſaints, not falſe accuſers, not given to much wine, teachers of that which is good: that they wiſely admoniſh the YOUNGER WOMEN to love their huſbands, to love their children; 'that they be' diſcreet, chaſte, keeping at home, good, obedient to their own huſbands, that the word of God may not be blaſphemed. In like manner, exhort the YOUNG MEN to be ſober *. In all things ſhewing thyſelf a pattern of good works: in teaching 'exerciſing' uncorruptneſs, gravity, ſincerity, wholeſome ſpeech, that cannot be confuted: that he who is on the contrary ſide †, may be aſhamed, having no evil to ſay of you. 'Exhort' SERVANTS to be ſubject to their own maſters, pleaſing 'them' in all things; not anſwering again, not privately defrauding; but ſhewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

For the ſaving grace of God hath appeared unto all men, inſtructing us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, and righteouſly, and piouſly in this preſent world: waiting for the bleſſed hope, and the glorious appearance of the great God, and our Saviour JESUS Chriſt: who gave himſelf for us, that he might redeem us from all iniquity, and

* Superior to all ſenſual temptations. † Who perſiſts in infidelity.

and purify to himſelf a peculiar people, zealous of good works. Theſe things ſpeak, and exhort, and rebuke with all authority. Let no man deſpiſe thee. 15

Remind them of being ſubject to principalities and powers, to obey governors, to be ready to every good work, to calumniate no man, not to be contentious, 'but' gentle, ſhewing all meekneſs to all men. For we ourſelves alſo were formerly fooliſh, diſobedient, wandering, inſlaved to various luſts and pleaſures, living in malice and envy, hateful 'and' hating one another. But when the kindneſs and love of God our Saviour towards man appeared, not by works of righteouſneſs, which we had done, but according to his own mercy, he ſaved us by the waſhing of regeneration, and the renewing of the Holy Spirit; which he poured out upon us richly by JESUS Chriſt our Saviour: that being juſtified by his grace, we might become heirs according to the hope of eternal life. 'This is' a faithful ſaying, and concerning theſe things I will that thou affirm conſtantly, that they who have believed in God, may be careful to ſignalize themſelves in good works. Theſe things are good and profitable to men. But avoid fooliſh queſtions, and genealogies, and ſtrifes and contentions about the law; for they are unprofitable and vain. A man that is a heretic *, after the firſt and ſecond admonition, reject: knowing that ſuch a one is perverted, and ſinneth, being ſelf-condemned.

When I ſhall ſend to thee Artemas, or Tychicus, endeavour to come to me at Nicopolis; for there

* One who introduces ſuch controverſies as the above, and perverſely maintains them in a manner injurious to the peace of ſociety.

there I have determined to paſs the winter. Zenas the lawyer, and Apollos, bring forward on their journey with diligence, that nothing may be wanting to them. And let thoſe that belong to us learn to diſtinguiſh themſelves in good works for neceſſary purpoſes, that they may not be unfruitful.

15 All that are with me, ſalute thee. Salute them, who love us in the faith. Grace 'be' with you all. Amen.

['This' was written to Titus, ordained the firſt biſhop of the church of the Cretans, from Nicopolis of Macedonia.]

THE EPISTLE OF PAUL TO PHILEMON.

PAUL a priſoner of Chriſt JESUS, and Timothy a brother, to Philemon * our beloved, and fellow-labourer, and to the beloved Apphia †, and to Archippus our fellow-ſoldier, and the church 'that is' in thine houſe: Grace and

* Who was an inhabitant of Coloſſe, a city of Phrygia.
† His conſort.

and peace ‘ be ’ unto you from God our Father, and the Lord JESUS Chriſt.

I always thank my God, making mention of thee in my prayers *; hearing of the faith which thou haſt towards the Lord JESUS, and of thy love to all the ſaints; that thy communion in the faith may be efficacious in the acknowledgment of every good thing which is in you †, towards Chriſt JESUS. For we are greatly rejoiced, and comforted by thy love, that the bowels of the ſaints are refreſhed by thee, brother.

Wherefore, though I might take great freedom in Chriſt, to enjoin that which ‘ is ’ proper for thee; I rather by love intreat ‘ thee,’ being ſuch an one ‡ as Paul the aged, and now alſo the priſoner of JESUS Chriſt. I intreat thee concerning a ſon of mine, whom I have begotten in my bonds, Oneſimus, who was once unprofitable to thee, but now profitable to thee and to me; whom I have ſent again. Do thou therefore receive him, as it were my own bowels. Whom I was deſirous to have kept near me, that he might, in thy ſtead, have attended upon me in the bonds of the goſpel. But I would do nothing without thy conſent; that thy benefit might not ſeem to be of neceſſity, but voluntary. For perhaps he was ſeparated from thee for a while to this end that thou mighteſt enjoy him for ever; not now as a ſervant, but above a ſervant, a beloved brother, eſpecially to me, but how much more to thee, both in the fleſh and in the Lord? If therefore thou eſteem me a companion ||, receive him as myſelf. If he have injured thee in any matter, or

* Or, I always thank God when I mention you in my prayers. B. † Or, in us. So ſome MSS. ‡ i. e. I only claim that reſpect which is due to me as a man advanced in years, and a confeſſor. || Or, partner in Chriſt. He conjures him by all that was common between them.

or is indebted 'to thee,' charge it to my account. I Paul have written 'it' with my own hand, I will pay it again: not to ſay to thee that thou oweſt even thine own ſelf unto me. Yes, 'my' brother, let me have joy in the Lord: refreſh my bowels in the Lord. I have written to thee in confidence of thy obedience, knowing that thou wilt do even more than I ſay. Prepare alſo a lodging for me, for I hope that I ſhall, through your prayers, be granted to you.

Epaphras, my fellow-captive in Chriſt JESUS, ſaluteth thee: 'as alſo' Marcus, Ariſtarchus, Demas, Luke, my fellow-labourers. May the grace of our Lord JESUS Chriſt 'be' with your ſpirit. Amen.

[Written from Rome to Philemon, by Oneſimus 'his' ſervant.]

THE

THE EPISTLE TO THE HEBREWS.

GOD, who hath at many times, and in various manners of old ſpoken to the fathers by the prophets, in theſe laſt days hath ſpoken to us by the Son; whom he hath appointed the heir of all things; by whom he alſo conſtituted the ages. Who being the effulgent ray of 'his' glory, and the expreſs delineation of his perſon, and upholding the univerſe by the word of his * power, having by himſelf performed the cleanſing away of our ſins, ſate down on the right-hand of the majeſty on high. Who was made as much ſuperior to angels, as the name he hath inherited, 'is' more excellent than theirs. For to which of the angels hath he ever ſaid, "Thou art my "Son, this day have I begotten thee †?" And again, "I will be a Father to him, and he ſhall "be my Son ‡?" But when he again introduceth his firſt-begotten ſon into the world, he ſaith, "And let all the angels of God worſhip him ||." And concerning the angels he ſaith, "He "maketh his angels winds, and his miniſters a "flame of fire §." But to the Son 'he ſaith,' "Thy throne, O God, 'is' for ever and ever: the "ſceptre of thy kingdom 'is' a ſceptre of righ-"teouſneſs. Thou haſt loved righteouſneſs, and "hated iniquity; therefore ¶ God, thy God, "hath anointed thee with the oil of gladneſs

M "above

* i. e. the Father's. B. † Pſal. ii. 7. ‡ 2 Sam. vii. 14. || Pſal. xlvii. 7. § Pſal. civ. 4. ¶ Or, Therefore, O God, thy God, &c. B.

10 " above thy aſſociates *. And thou, Lord,
" from the beginning haſt founded the earth,
" and the heavens are the works of thy hands:
" they ſhall periſh, but thou endureſt; yea all
" of them ſhall grow old, like a garment, and
" as a mantle, thou ſhalt fold them up, and they
" ſhall be changed: but thou art the ſame, and
" thy years ſhall not fail †." But to which of the angels hath he ever ſaid, " Sit thou at my right-
" hand, till I make thine enemies the foot-ſtool
" of thy feet ‡?" Are they not all miniſtring ſpirits, ſent out to attend on thoſe, who ſhall inherit ſalvation?

✠ We ought therefore to yield extraordinary attention to the things which we have heard, leſt by any means we let 'them' flow out ‖. For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received, as its reward, a correſpondent vengeance; how ſhall we eſcape, neglecting ſo great a ſalvation? which having at its beginning been ſpoken by the Lord, was confirmed to us by them that heard 'him;' God joining his teſtimony both by ſigns, and wonders, and various miracles, and diſtributions of the Holy Spirit, according to his own will.

5 For to angels he hath not ſubjected the world to come, concerning which we ſpeak. But a certain 'writer' ſomewhere beareth his teſtimony, ſaying, " What is man, that thou remembreſt
" him! or the ſon of man, that thou regardeſt
" him! Thou haſt made him a little lower than
" the angels: with glory and honour haſt thou
" crowned him; and haſt conſtituted him 'Lord'
" over the works of thine hands. Thou haſt put
" all things under his feet §." For in putting all things under him, nothing was left out 'which was' not reduced to ſubjection to him. But now we

* Pſal. xlv. 6, 7. † Pſal. cii. 26. ‡ Pſal. cx. 1. ‖ Of our minds. § Pſal. viii. 4.

we do not, as yet, ſee all things put under him. Nevertheleſs we ſee JESUS, who was made a little lower than the angels * for the ſuffering of death, that by the grace of God he might taſte death for every man, crowned with glory and honour. For it became him, for whom 'are' all things, 10 and by whom 'are' all things, in conducting many ſons to glory, to make the leader of their ſalvation perfect by ſufferings. Now the ſanctifier, and they who are ſanctified, 'are' all of one †: for which cauſe he is not aſhamed to call them brethren; ſaying ‡, "I will declare thy "name to my brethren; in the midſt of the "church will I praiſe thee." And again, "I will "truſt in him." And again, "Behold, I, and "the children, which God hath given me ‖." Seeing then, the children are partakers of fleſh and blood, he himſelf in like manner participated of them, that he might by death depoſe him, who had the empire of death; that is, the devil: and deliver thoſe, who through fear of 15 death, were all their life-time obnoxious to bondage. For truly he took not hold of the angels §, but he took hold of the ſeed of Abraham. From whence † it behoved him to be made in all things like unto 'his' brethren, that he might be a merciful and faithful high-prieſt in things 'relating' to God, that he might make atonement for the ſins of the people: and in that he hath himſelf ſuffered, being tempted, he can help thoſe that are tempted.

Therefore, holy brethren, partakers of the ✠ heavenly calling, attentively regard the apoſtle and high-prieſt of our profeſſion, Chriſt JESUS;

* Or, by ſuffering death, ... crowned with glory, &c. B. † Sc. family. ‡ Pſal. xxii. 22, 26. ‖ Iſaiah viii. 18. § To ſave them from miſery. † In conſequence of which deſign.

who was faithful to him that appointed him, as Moſes ‘ was ’ alſo * for all his houſe. For he was eſteemed worthy of more honour than Moſes, in proportion to the degree in which the builder of a houſe hath more honour than the houſe. For every houſe hath ſome builder: now he who built all things ‘ is ’ God. And Moſes ‘ was ’ indeed faithful in all his houſe, as a ſervant †, for a teſtimony of things afterwards to be mentioned. But Chriſt ‡, as a ſon in his own houſe, whoſe houſe we are, if we maintain ‘ our ’ freedom of profeſſion, and boaſting of hope, ſtedfaſt unto the end. Therefore as the Holy Ghoſt ſaith ||, “ To-day if ye will hear his voice, harden not “ your hearts, as in the provocation in the day “ of temptation in the wilderneſs; when your “ fathers tempted me, proved me, and ſaw my “ works forty years. Therefore I was angry with “ that generation, and ſaid, They always err in “ ‘ their ’ hearts, and they have not known my “ ways. So I ſware in my wrath, that they “ ſhould never enter into my reſt.” See to it, brethren, leſt there be in any of you a wicked heart of unbelief in apoſtatizing from the living God. But exhort one another daily, whilſt it is called to-day, that no one of you may be hardened through the deceitfulneſs of ſin.

For we are made partakers of Chriſt, if we hold faſt the beginning of our confidence ſtedfaſt unto the end; foraſmuch as it is ſaid, “ To-day “ if ye will hear his voice, harden not your hearts, “ as in the provocation.” For ſome, who heard, provoked ‘ him,’ but not all they who came out of Egypt by Moſes. And by whom was he provoked forty years? ‘ Was it ’ not with thoſe who ſinned? whoſe carcaſſes fell in the wilderneſs? And

* Faithful. † Appointed to act in an inferior oeconomy. ‡ Was faithful in a far ſuperior character.
|| Pſal. xcv. 7.

And to whom did he ſwear that they ſhould not enter into his reſt, but unto thoſe who were diſobedient? And we ſee they could not enter becauſe of unbelief. Let us therefore fear, leſt a promiſe being left 'unto us' of entering into his reſt, any of us ſhould ſeem to come ſhort 'of it.' For we are made partakers of the good tidings, as they alſo were. But the word, which they heard, did not profit them, not being mixed with faith in them that heard 'it.' For we believing, have entered into reſt; as he ſaid, "So I ſware "in my wrath they ſhould not enter into my "reſt." And his works were finiſhed from the foundation of the world. For he ſomewhere ſaith concerning the ſeventh 'day' thus, "And God "reſted the ſeventh day from all his works *." And in this 'place' again, "I have ſworn "they ſhall not enter into my reſt." Seeing then it remaineth that ſome muſt enter into it, and they to whom the good tidings were at firſt declared, did not enter becauſe of unbelief: he again determineth a certain day, ſaying in David, "This day after ſo long a time, as it is "ſaid, this day if ye will hear his voice, harden "not your hearts." Now if Joſhua had given them reſt †, he would not after that have ſpoken concerning another day. Therefore there remaineth a reſt for the people of God. For he who hath entered into his reſt, hath alſo himſelf ceaſed from his works, as God ‡ from his own. Let us therefore labour to enter into that reſt, that no one may fall by the ſame example of diſobedience.

For the word of God 'is' living, and efficacious, and ſharper than any two-edged ſword, piercing even to the ſeparating between the ſoul and ſpirit, and of the joints and the marrow: and

* Gen. ii. 2. Exod. xxxi. 17. † The reſt here referred to. ‡ Reſted from his own works.

'is' an exact discerner of the thoughts and intentions of the heart. And there is no creature, which is not manifested in his presence: but all things 'are' naked and laid bare before the eyes of him, to whom we are to give an account. Having therefore a great high-priest, who hath passed into the heavens, JESUS the Son of God, let us
15 hold fast 'our' profession. For we have not an high-priest incapable of sympathising with our infirmities, but 'one who' hath been tried in every respect, in like manner 'with us, yet' without sin. Let us therefore approach with freedom of speech to the throne of grace, that we may receive mercy, and find grace for our
✠ seasonable assistance. For every high-priest taken from among men, is constituted for men over things which relate to God, that he may offer both gifts and sacrifices for sins: being able to proportion his compassion to those that are ignorant and wandering, because he himself also is incident to infirmity. And for this reason it is necessary that he should offer for sins on his own account, as well as for the people. And this office no man taketh to himself, but he who is
5 called of God, as Aaron 'was.' So Christ also did not glorify himself to be made an high-priest; but he * who saith unto him, "Thou art my "son, this day have I begotten thee." As also in another 'place' he saith †, "Thou 'art' a "priest for ever according to the order of Melchi-"sedec." Who in the days of his flesh offered prayers and supplications with a strong cry and tears, to him who was able to save him from death: and he was heard in that which he feared. Though he were a son, yet he learned obedience by the things, which he suffered: and being consecrated, he became the author of eternal salvation

* He raised him to this dignity, who, &c. † Psal. cx. 4.

tion to all them, that obey him; called of God 10
an high-prieſt according to the order of Melchiſedec.

Concerning whom we ſpeak, having much diſcourſe, and hard to be underſtood; becauſe you are ſluggiſh of hearing. For whereas you ought for the time to be teachers, ye have need again that one ſhould teach you what 'are' the elements of the divine oracles; and are become perſons who have need of milk, and not of ſtrong food. For every one, who partaketh of milk, 'is' unſkilful in the word of righteouſneſs: for he is an infant. But ſtrong food belongeth to full-grown men, who by habit have 'their' ſenſes exerciſed to diſtinguiſh both good and evil.

Diſmiſſing therefore diſcourſe on the * princi- ✠
ples 'of the doctrine' of Chriſt, let us be carried on to perfection; not laying again the foundation † of repentance from dead works, and of faith in God: the doctrine of baptiſms, and of the impoſition of hands, and of the reſurrection of the dead, and of eternal judgment. And this we will do, if God permit. For 'it is' impoſſible with regard to thoſe, who have been once enlightened, and have taſted of the heavenly gift, and have been made partakers of the Holy Ghoſt, and have taſted the good word of God, 5
and the powers of the world to come; if they fall away, again to renew them to repentance: ſince they crucify to themſelves the Son of God again, and make an open example 'of him.' For the earth that drinketh in the rain, which often cometh upon it, and produceth herbage fit for them by whom it is cultivated, partaketh of the divine bleſſing: but that which bringeth forth thorns and briars, is rejected and near to a curſe, whoſe end 'ſhall be' burning. But we are perſuaded

* The firſt principles. † Of chriſtianity by repentance.

suaded better things of you, beloved, even things that accompany salvation, though we thus speak.

10 For God 'is' not unrighteous to forget your work and labour of love, which you have manifested to his name, having ministred and ministring to the saints. And we wish that every one of you may shew the same diligence to * the full assurance of hope, unto the end: that you may not be sluggish but imitators of those, who through faith and long-suffering do 'now' inherit the promises. For when God made the promise to Abraham, seeing he had no greater 'a person' to swear by, he swore by himself; saying, "Blessing I will "bless thee, and multiplying I will multiply

15 "thee †." And thus having waited long, he obtained the promise. For men truly swear by a 'being' greater ‡; and an oath for confirmation 'is' to them an end of all contention. On which account God being willing in the most abundant manner to manifest to the heirs of the promise the immutability of his counsel, interposed with an oath: that by two immutable things ||, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope laid before us: which we have as an anchor of the soul both secure and stedfast, and entering into the place within the vail:

20 Whither JESUS the fore-runner is entered for us, 'who is' made an high-priest for ever, according to the order of Melchisedec.

✠ For this Melchisedec §, king of Salem, priest of the most high God (who met Abraham, when returning from the slaughter of the kings, and blessed him; to whom also Abraham divided the tenth of all) first, being interpreted, 'is,' King of

* To establish the, &c. † Gen. xxii. 16.
‡ Than themselves. || Sc. his word and oath.
§ Or, for this person [sc. Christ] 'is' Melchisedec. B.

of Righteouſneſs, and then King of Salem, that is King of Peace: without father, without mother, without pedigree, having neither beginning of days, nor end of life *; but being made like to the Son of God, remaineth a prieſt for ever. Now you ſee how great a man this 'was,' to whom even the patriarch Abraham gave the tenth of the ſpoils: And that truly they of the deſcendants of Levi, who receive the prieſthood, have according to the law a commandment to tythe the people, that is, their brethren, though coming out of the loins of Abraham: but he, whoſe pedigree is not reckoned from them, took tythes of Abraham, and bleſſed him who had the promiſes. But without all contradiction, the inferior is bleſſed of the ſuperior. And here † men who die receive tythes: but there he 'receiveth them,' of whom it is teſtified that he liveth. And, as one may ſay, by Abraham even Levi, who received tythes, was tythed. For he was yet in the loins of 'his' father, when Melchiſedec met him. Now if perfection had been by the Levitical prieſthood (for under it the people received the law) what further need 'was there' that another prieſt ſhould ariſe according to the order of Melchiſedec, and not be reckoned according to the order of Aaron? For the prieſthood being changed, there muſt of neceſſity alſo be a change of the law. For the perſon of whom theſe things are ſpoken, belonged to another tribe, of whom no one appertained to the ‡ altar. For 'it is' plain that our Lord ſprung from Judah, of which tribe Moſes ſpake nothing relating to the prieſthood. And it is yet more abundantly manifeſt, that there ariſeth another prieſt according to the ſimilitude of Melchiſedec; who is made not according to the law of the carnal commandment, but according

* None of this being mentioned of him in ſcripture.
† Under the inſtitution of Moſes. ‡ The Jewiſh altar.

to the power of an endleſs life. For he teſtifieth, "Thou 'art' a prieſt for ever according to the "order of Melchiſedec."

Therefore there is an abolition of the former commandment, becauſe of its weakneſs and unprofitableneſs: for the law made nothing perfect; but the introduction of a better hope, by which we draw near to God, 'did.' And inaſmuch as 'he was' not 'conſtituted' without an oath; (for they * indeed are become prieſts without an oath, but he with an oath, by him who ſaid unto him, "The Lord hath ſworn, and he will not repent, "Thou 'art' a prieſt for ever according to the "order of Melchiſedec,") by ſo much JESUS is the ſurety of a better covenant. And there were many prieſts, becauſe they were hindred by death from continuing †. But he, becauſe he abideth for ever, hath a prieſthood that never paſſeth over to another. From whence alſo he is able to ſave to the uttermoſt thoſe who approach to God by him, always living to intercede for them. For ſuch a high-prieſt ſuited us, 'who was' holy, harmleſs, unpolluted, ſeparate from ſinners, and made higher than the heavens; who had not daily neceſſity, as thoſe high-prieſts, firſt to preſent ſacrifices for his own ſins, and then for thoſe of the people: for this he did once for all, in offering himſelf. For the law conſtituteth men high-prieſts, who have infirmities; but the word of the oath, which 'reacheth' beyond the law, 'conſtituteth' the Son conſecrated for ever.

Now the chief article of the things which have been ſpoken, 'is this;' we have ſuch a high-prieſt, who hath now ſat down at the right-hand of the majeſtic throne in the heavens; a miniſter of holy things, and of the true tabernacle, which not

* The prieſts of the time of Aaron, † In the perpetual execution of their office.

not man but the Lord hath pitched. For every high-priest is constituted to offer gifts and sacrifices; therefore 'it was' necessary that this man also should have something to present. But if he were on earth, he could not have been a priest, as there are priests, who offer gifts according to the law: who perform divine service to the 5
example and shadow of celestial things: as Moses was charged by the oracle, when he was about to finish the tabernacle: "For see, saith he, 'that' "thou make all things according to the model "shewn thee upon the mountain *." But he hath now nobler services alloted to him, inasmuch as he is the mediator even of a better covenant, which was established upon better promises. For if that first 'covenant' had been faultless, there would have been no place sought for a second: for finding fault with them †, he saith, "Behold the days come, saith the Lord, "when I will make a new covenant with the "house of Israel, and with the house of Judah: "not according to the covenant, which I made "with their fathers in the day when I took them "by the hand to lead them out of the land of "Egypt: because they continued not in my co- "venant, and I disregarded them, saith the "Lord. For this 'is' the covenant that I will 10
"make with the house of Israel after those days ‡, "saith the Lord; I will give my laws to their "soul, and I will inscribe them upon their hearts; "and I will be unto them for a God, and they "shall be to me for a people: and they shall no "more teach every man his neighbour, and every "man his brother, saying, Know the Lord: for "they shall all know me, from the least of them, "even to the greatest of them. For I will be "merciful to their unrighteous deeds, and their

* Exod. xxv. 40. † Sc. the Jews. ‡ i. e. in the times of the Messiah.

" ſins and their iniquities I will remember no
" more *." When he ſaith, " a NEW cove-
" nant," he hath made the firſt OLD: now that which is antiquated, and fallen into old age, is ready to diſappear.

Ch. IX. The firſt tabernacle † therefore had ordinances of divine ſervice, and a worldly ſanctuary. For the firſt ‡ tabernacle was prepared, in which 'was' the candleſtick, and the table, and the ſetting on the loaves, which is called the Holy Place. And beyond the ſecond vail, the tabernacle, which was called the Holy of Holies, having the golden cenſer, and the ark of the covenant covered over on every ſide with gold, in which 'was' the golden pot, containing the manna, and the rod of Aaron that bloſſomed, and the tables of the covenant: and over it the cherubs of glory ||, ſhadowing the mercy-ſeat: concerning which § there is not now 'room' to ſpeak particularly. And theſe things being thus adjuſted, the prieſts went continually into the firſt tabernacle, performing 'their' ſervices. But into the ſecond only the high-prieſt 'went' once a year, not without blood, which he offered for himſelf, and 'for' the ſins of ignorance committed by the people. The Holy Spirit ſignifying this, that the way into the Holieſt ‖ was not yet made manifeſt while the firſt tabernacle had its continuance. Which is a figure referring to the preſent time: in which gifts and ſacrifices are 'ſtill' offered, which are not able to make the perſon who performeth the ſervice perfect with reſpect to the conſcience; 'but conſiſted' only

* Jer. xxxi. 31—34. † Or, "That firſt, [ſc. covenant] had therefore." B. ‡ Or, outer part of the tabernacle || i. e. the cherubs that waited upon the Shekinah, or ſenſible glory of the Deity. § Things here enumerated. ‖ Sc. place.

only in meats and drinks, and in different washings and ordinances of the flesh, to continue till the time of the reformation. But Christ being become a high-priest of good things to come, in a greater and more perfect tabernacle, not made with hands, that is, not of this creation; neither by the blood of goats, and of calves, but by his own blood, hath entered once for all into the Holy Place *, having obtained 'for us' eternal redemption. For if the blood of bulls, and of goats, and the ashes of the heifer sprinkled on the unclean, sanctifieth to the cleansing of the flesh: how much more shall the blood of Christ, who by the eternal Spirit offered himself spotless to God, cleanse your conscience from dead works, that you may serve the living God?

And he is in this respect the mediator of a new 15
covenant, that death being undergone for the redemption of transgressions against the former covenant, they who are called, might receive the promise of an eternal inheritance. For where a covenant 'is,' it necessarily importeth the death of that by which the covenant is confirmed: for a covenant 'is' confirmed over the dead, so that it doth not avail while he by whom it is confirmed, liveth. Whence † neither was the first 'covenant' originally transacted without blood. For when every command was spoken according to the law, by Moses, to all the people; taking the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled the book itself and all the people, saying, "This 'is' 20
the blood of the covenant, which God hath commanded with respect to you." And the tabernacle, and all the vessels of service he also sprinkled with blood. And almost all things were under the law purified by blood; And without

* Above, sc. in heaven. † On which principle.

without ſhedding of blood there was no forgiveneſs. 'It was' therefore neceſſary that the copies of things in the heavens ſhould be purified by theſe; but the celeſtial things themſelves with more excellent ſacrifices than theſe. For Chriſt is not entered into holy places made with hands, 'which were' the figures of the true; but into heaven itſelf, now to appear in the preſence of
25 God for us. Not that he ſhould offer himſelf frequently, as the high-prieſt entered into the moſt holy place yearly with the blood of others; for then it would have been neceſſary for him often to have ſuffered from the foundation of the world. But now once for all at the concluſion of the ages, he hath been made manifeſt for the abolishing of ſin by the ſacrifice of himſelf. And as it is appointed to men once to die, and after that the judgment: ſo Chriſt having once been offered, to bear the ſins of many, ſhall the ſecond time appear without ſin * to thoſe who have waited for him to ‡ ſalvation.

✠ For the law having a ſhadow of future good things, not the very image of the things 'themſelves,' could by no means by thoſe ſacrifices which they always offer yearly, perfect thoſe who come unto 'them.' Otherwiſe they would have ceaſed to be offered: becauſe they who had performed that ſervice being once purified, would have had no more conſciouſneſs of ſins. But in them 'there is' a yearly commemoration of ſins. For it is impoſſible that the blood of bulls and of
5 goats ſhould take away ſins. Therefore when † making his entrance into the world, he ſaith, "Sacrifice and offering thou wouldeſt not 'ac-"ceptˌ' but a body thou haſt provided me: In "whole burnt-offerings, and ſin-offerings thou "hadſt

* Without that humiliating form in which he atoned for ſin.
‡ Compleat their. † The Meſſiah, as deſcribed by David.

" hadſt no complacency: then I ſaid, Behold,
" I come (in the volume of the book * it is writ-
" ten of me) to do thy will, O God †." Having
ſaid above, As for ſacrifice and offering, burnt-
offerings or ſacrifices for ſin, thou didſt not de-
ſire 'them,' or take pleaſure 'in them,' which
were offered under the law; Then he ſaid, " Be-
hold I come to do thy will, O God." He taketh
away the firſt ‡, that he may eſtabliſh the ſecond ||.
In which will § we are ſanctified by the offering 10
up the body of JESUS Chriſt once for all. And
indeed every prieſt ſtandeth daily miniſtering, and
offering the ſame ſacrifices often, which can ne-
ver take away ſins: But He having offered one
ſacrifice for ſins, hath for ever ✝ ſat down at the
right-hand of God; for the reſt, waiting till his
enemies ſhall be made the foot-ſtool of his feet.
For by one offering he hath ** for ever perfected
them that are ſanctified.

'For' even the Holy Ghoſt teſtifieth to us 15
(after having before ſaid, " This 'is' the cove-
" nant, which I will make with them after thoſe
" days, ſaith the Lord; I will give my laws *||
" on their hearts; I will alſo inſcribe them upon
" their minds:") " ✝* And their ſins and
" their tranſgreſſions I will never remember any
" more." But where 'there is' remiſſion of
theſe, 'there is' no more ſacrifice for ſin.
Therefore, brethren, having liberty to enter in-
to the holy places by the blood of JESUS; 'hav- 20
ing that' new and living way, which he hath
conſecrated for us, through the vail, that is, his
fleſh; and 'having' a great prieſt over the houſe
of

* Sc. the Pentateuch. † Pſal. xl. 7. ‡ i. e. burnt-offerings and ſacrifices. || i. e. doing of God's will. § In the execution of which will. ✝ Or, Having offered one ſacrifice for ſins for ever, hath ſat down. B. ** Or, For one offering hath for ever. B. *|| To be written, ✝* He adds, " And their ſins, &c.

of God: let us draw near with a ſincere heart, in the full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. Let us hold faſt the profeſſion of 'our' hope without wavering; for he 'is' faithful who hath promiſed: and let us conſider each other to provoke to love, and to
25 good works, not deſerting the aſſembling ourſelves together, as the manner of ſome 'is,' but exhorting 'one another,' and ſo much the rather, as ye ſee the day approaching.

For if we ſin wilfully after having received the knowledge of the truth, there remaineth yet no more ſacrifice for ſin, but a certain fearful expectation of the judgment *, and fiery indignation, which is ready to devour the adverſaries. Any one who ſet at nought the law of Moſes, died without mercy on 'the evidence of' two or three witneſſes: Of how much ſeverer puniſhment do ye ſuppoſe he ſhall be counted worthy, who hath trampled upon the Son of God, and hath counted the blood of the covenant by which he was ſanctified, a common † thing, and offered
30 contemptuous injury to the Spirit of Grace? For we know him that hath ſaid, "Vengeance 'be-"longeth' to me; I will render recompence, "ſaith the Lord ‡:" And again, "The Lord "will judge his people ||." 'It is' dreadful to fall into the hands of the living God. But call to remembrance the former days, in which having been enlightened, you endured a great conteſt of ſufferings; partly, as ye were made a public ſpectacle both by reproaches and afflictions; and partly, as ye were made partakers with thoſe who were ſo treated. For ye ſympathized with me in my bonds; and ye took the plunder of your goods with joy; knowing in yourſelves that you

* Sc. of God. † Or, unclean. ‡ Deut. xxxii. 35. || Ibid. ver. 36.

you have a better and an enduring ſubſtance in the heavens. Therefore caſt not away that con- 35
fidence of yours, which hath great recompence of reward. For ye have need of patience, that having done the will of God, ye may receive the promiſe. For yet a very little time, and he that cometh, will come; and will not delay. But * the juſt ſhall live by faith †. Yet if he draw back, my ſoul ſhall have no complacency in him. But we are not of them, that draw back to deſtruction, but of them that believe to the ſalvation of the ſoul.

Now faith is the confident expectation of things ✠
hoped for, the conviction of things not ſeen. For by it the elders obtained an 'honourable' teſtimony. By faith we underſtand that the worlds were adjuſted by the word of God, as the things which are ſeen, were not made of things which do appear. By faith Abel offered to God a greater ſacrifice than Cain; by means of which he obtained a teſtimony that he was righteous, God bearing witneſs to his gifts; and by it he being dead, yet ſpeaketh. By faith Enoch was 5
tranſlated, that he ſhould not ſee death; and he was not found, becauſe God had tranſlated him: For before his tranſlation he obtained witneſs that he pleaſed God. But without faith 'it is' impoſſible to pleaſe 'him;' for he who approacheth to God, muſt believe that he exiſteth, and 'that' he is the rewarder of them that diligently ſeek him. By faith Noah being admoniſhed by a divine oracle concerning things which were not yet ſeen, being impreſſed with fear, prepared an ark for the ſalvation of his houſe; by which he condemned the world, and became heir of the righteouſneſs which is by faith. By faith Abraham, being called to go out to a place which he ſhould afterwards

* In the mean time. † Hab. ii. 3.

afterwards receive for an inheritance, obeyed, and went out, though he knew not whither he was going. By faith he ſojourned in the land of promiſe, as 'in' a ſtrange country, dwelling in tents with Iſaac and Jacob, heirs with him of the
10 ſame promiſe. For he expected a city, which hath foundations, of which God is the builder and former. By faith Sarai herſelf received ſtrength for the conception of ſeed, and brought forth a child beyond the time of age, becauſe ſhe accounted him who had promiſed, to be faithful. Therefore there ſprang even from one, and he in this reſpect dead, 'a poſterity' in multitude as the ſtars of the heaven, and as the ſand upon the ſea-ſhore innumerable. All theſe died in faith, not having received the promiſes, but having ſeen them afar off, and having been perſuaded 'of them,' and embraced 'them,' and having confeſſed that they were ſtrangers and ſojourners on earth. For they who ſay ſuch things
15 plainly expreſs that they ſeek a country. And if indeed they had been mindful of that * from which they came out, they might have had an opportunity of returning. Now therefore they were deſirous of a better, that is, a heavenly 'country:' therefore God is not aſhamed to be called their God, becauſe he had prepared them a city.

By faith Abraham, when he was tried, offered Iſaac; yea, he that had received the promiſes, offered his only begotten ſon; concerning whom it was ſaid, "In Iſaac ſhall thy ſeed be called †:" reaſoning ‡ that God was able even to raiſe 'him' from the dead, from whence he received him even
20 in a figure ||. By faith Iſaac bleſſed Jacob and Eſau concerning things to come. By faith Jacob,

* Country. † Gen. xxi. 12. ‡ With himſelf. || Being typical of the method God would take for the ſalvation of men.

cob, when dying, bleſſed each of the ſons of Joſeph; and worſhipped * upon the top of his ſtaff. By faith Joſeph dying, mentioned the departure of the children of Iſrael; and gave a charge concerning his bones. By faith Moſes, when born was hidden three months by his parents, becauſe they ſaw 'he was' a graceful child; and they feared not the commandment of the king. By faith Moſes, when he was grown up, refuſed to be called the ſon of Pharaoh's daughter, chuſing 25
rather to partake with the people of God in their affliction, than to enjoy the temporary pleaſures of ſin; eſteeming the reproach of Chriſt † greater riches, than the treaſures in Egypt: for he directed his regards to the recompence of reward. By faith he left Egypt, not fearing the wrath of the king; for he was ſtrengthned as ſeeing him who is inviſible. By faith he celebrated the paſſover, and the pouring forth of the blood ‡; that he who deſtroyed the firſt-born might not touch them. By faith they paſſed over the Red Sea as on dry land: which the Egyptians making an
attempt to do, were drowned. By faith the walls 30
of Jericho fell down, having been ſurrounded ſeven days. By faith Rahab the harlot did not periſh with the infidels; having received the ſpies in peace.

And what ſhall I ſay farther? For the time would fail me to diſcourſe concerning Gideon, and Barak, and Samſon, and Jephtha, and David, and Samuel, and the prophets: who by faith ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions, quenched the violence of fire, eſcaped the edge of the ſword; they were ſtrengthened in weakneſs, became valiant in battle, repelled the armies of

* i. e. leaning and bowing down upon his ſtaff. † Reproach borne on account of his expectation of a Meſſiah. ‡ Of the lamb.

35 of the aliens. Women received their dead 'children' by a reſurrection; and others were tortured, not accepting deliverance, that they might obtain a better reſurrection. And others received the trial of mockings and ſcourgings; yea alſo of bonds and impriſonment. They were ſtoned, ſawn aſunder, tempted, ſlain with the ſword: they wandered about in ſheep-ſkins, 'and' in goat-ſkins, being deſtitute, afflicted, tormented; 40 of whom the world was not worthy: they wandered in deſarts, and in mountains, and in dens and holes of the earth. And all theſe by faith having obtained a good report, did not receive the promiſe: God having provided ſomething better for us, that they without us might not be made perfect.

☩ Being therefore encompaſſed with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin, which in preſent circumſtances hath the greateſt advantage 'againſt us, and' run with patience the race which is ſet before us: fixing our eyes upon JESUS, the leader and finiſher of 'our' faith; who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right-hand of the throne of God. For conſider him who endured ſuch contradiction of ſinners againſt himſelf, that you may not grow weary, nor faint in your minds.

Ye have not yet reſiſted unto blood, ſtriving 5 againſt ſin. And ye have forgotten * the exhortation, which ſpeaketh to you as to ſons, "My "ſon, deſpiſe not the chaſtening of the Lord, "nor faint when thou art rebuked by him. For "whom the Lord loveth he correcteth, and "ſcourgeth every ſon whom he receiveth †." If ye endure chaſtening, God dealeth with you as

* Or, And have ye forgotten, &c. B. † Prov. iii. 11, 12.

as with ſons; for what ſon is there whom the father chaſteneth not? But if ye are without chaſtiſement, of which * all are partakers, then are ye baſtards, and not ſons. Now † if when we had fathers of our fleſh who corrected us, we gave 'them' reverence; ſhall we not much rather be in ſubjection to the father of ſpirits, and live? For they indeed for a few days corrected 'us,' as they thought good; but he for our advantage, that we may be partakers of his holineſs. Now ‡ all chaſtening for the preſent ſeemeth not to be 'matter' of joy, but of grief: but afterwards it yieldeth the peaceful fruit of righteouſneſs to thoſe that are exerciſed therewith. Therefore lift up the hands that hang down ||, and the feeble knees §: and make ſtraight paths for your feet, that the infirm may not be turned out of the way, but may rather be healed. Purſue peace with all men, and holineſs, without which no man ſhall ſee the Lord: looking to it, leſt any one fall ſhort of the grace of God; leſt any root of bitterneſs ſpringing up, occaſion trouble, and by it many be defiled: leſt there 'be' any fornicator, or profane perſon, as Eſau, who for one meal, gave away his birth-right. For ye know, that when afterwards he would gladly have inherited the bleſſing, he was rejected: for he found no room for repentance ‡, though he ſought it earneſtly with tears **.

For ye are not come to the mountain †* which was the object of touch, and to the burning fire, and the thick cloud, and darkneſs, and tempeſt, and to the

* Genuine children. † Or, have we then had fathers . . . and reverenced them? B. ‡ It is admitted, that. || That they may exert themſelves in this glorious combat. § That they may hold on to the end of the race. ‡ It would not be accepted, his father's mind was not to be changed. ** The ſuperior privileges of the goſpel, add weight to theſe exhortations. †* Sc. Sinai.

the ſound of the trumpet, and the voice of words, which they who heard, entreated that the word
20 might not be continued to them: (for they were not able to endure that which was pronounced; and "if ſo much as a beaſt touch the mountain, "it ſhall be ſtoned, or ſtruck through with a "dart *." And the appearance was ſo dreadful, 'that' Moſes ſaid, "I do exceedingly fear "and tremble:") but ye are come to mount Sion; and to the city of the living God, the heavenly Jeruſalem; and to myriads of angels; to the general aſſembly and church of the firſt-born, who are written in heaven; and to God the judge of all; and to the ſpirits of the righteous made perfect; and to JESUS the mediator of the new covenant; and to the blood of ſprinkling, which ſpeaketh better things than 'the blood of' A-
25 bel †. See to it, that ye reject not him that ſpeaketh: For if they eſcaped not, who rejected him that gave forth oracles on earth, how much more 'ſhall' we 'not be able to eſcape' if we turn away from him 'that ſpeaketh to us' from the heavens? whoſe voice then ſhook the earth, but now he hath promiſed, ſaying, "Yet once "more I ſhake not the earth only, but alſo the "heaven ‡." And this 'expreſſion' YET ONCE MORE, ſignifieth the removal of the things ſhaken ||, as of things which were conſtituted, that the things not to be ſhaken might remain. As therefore we have received an unſhaken kingdom, let us have grace whereby we may ſerve God in an acceptable manner with reverence and pious fear. For our God 'is' a conſuming fire.

LET

* Exod. xix. 12, 13. † i. e. than the blood offered by Abel in his ſacrifice. Shuckford. ‡ Hag. ii. 6. Expreſſing the great change of the Jewiſh oeconomy for the Chriſtian. || Ordinances of Moſes.

LET brotherly love continue. Be not forgetful ✠ of hoſpitality; for ſome have entertained angels without knowing it. Remember them who are in bonds, as bound with them: 'and' them that ſuffer ill treatment, as being yourſelves alſo in the body *. Marriage 'is' honourable in all, and the marriage-bed undefiled: but whoremongers and adulterers God will judge. 'Let your' converſation 'be' free from covetouſneſs; 'be' content with ſuch things as ye have: For he hath ſaid, "I will not, I will not leave thee; I will "never, never, never forſake thee †." So that we may take courage to ſay, "The Lord 'is' my helper, and I will not fear what man ſhall do unto me." Remember thoſe ‡, who having preſided over you, have ſpoken to you the word of God; whoſe faith imitate, conſidering the end of their converſation.

JESUS Chriſt 'is' the ſame yeſterday, to-day, and for ever. Be not carried about by various and foreign doctrines. For 'it is' a good thing that the heart be eſtabliſhed in grace, not in meats, by which they, who have been converſant 'in them' have not profited. We have an altar, from off which they have no authority to eat, who attend ſervice in the tabernacle. For the bodies of thoſe animals, whoſe blood 'being offered' for ſin, is carried by the high-prieſt into the holy place, are burnt without the camp. Therefore JESUS alſo, that he might ſanctify the people by his own blood, ſuffered without the gate. Let us therefore go out unto him without the camp, bearing || his reproach. For we have here no abiding city; but we ſeek one to come. By him therefore let us always offer the ſacrifice of praiſe to God, that is, the fruit of 'our' lips, giving thanks to his name.

* Same body, and ſo obliged to a tender ſympathy.
† Joſh. i. 5. ‡ Departed perſons. || Bearing our part in his reproach.

name. But be not forgetful of doing good, and of communicating *, for with such sacrifices God is well pleased.

Obey them who preside over you, and submit yourselves 'to them;' for they watch for your souls, as those that must render an account; that they may do it with joy, and not with groaning: for that is unprofitable for you. Pray for us: for we are confident that we have a good conscience, determined in all things to behave honourably. And I especially beseech you to do this, that I may quickly be restored to you.

20 Now may the God of peace, who hath brought again from the dead our Lord JESUS, that great shepherd of the sheep, by the blood of the everlasting covenant, make you perfect in every good work, that you may do his will; producing in you that which is acceptable in his sight by JESUS Christ: to whom 'be' glory for ever and ever. Amen.

But I beseech you, brethren, suffer the word of exhortation; for I have written to you in a few words. Know, that 'our' brother Timothy is set at liberty; with whom, if he come soon, I shall see you. Salute all that preside over you and all the saints. They of Italy salute you

25 Grace 'be' with you all. Amen.

[Written to the Hebrews from Italy by Timothy.]

* To those who are in necessity.

THE CATHOLIC EPISTLE OF THE APOSTLE JAMES.

JAMES a ſervant of God, and of the Lord ✠ JESUS Chriſt, to the twelve tribes in diſperſion, greeting.

My brethren, count it all joy, when you fall into a variety of trials; knowing that the proof of your faith worketh patience; and let patience have 'its' perfect work, that ye may be perfect and compleat, deficient in nothing. But if any 5 of you be deficient in wiſdom, let him aſk 'it' from God, who giveth to all liberally and upbraideth not, and it ſhall be given him. But let him aſk in faith, nothing wavering; for he that wavereth is like a billow of the ſea, driven on and toſſed by the wind. Let not that man therefore think, that he ſhall receive any thing of the Lord. A double-minded man 'is' unſettled in all his ways.

Let the brother of low degree rejoice in his exaltation *: but the rich in his humiliation †: 10 for as the flower of the graſs he ſhall paſs away. For 'no ſooner' is the ſun riſen with a ſcorching heat, 'but' the graſs is dried up, and the flower thereof falleth, and the beauty of its form is periſhed: ſo ſhall the rich man alſo fade away in his paths. Happy 'is' the man, who endureth temptation; for being approved, he ſhall receive

* In his dignity as a chriſtian. † In the humiliation of his mind, for as for his diſtinction in this world, as the, &c.

the crown of life, which the Lord hath promiſed to them that love him. Let no man, who is tempted, ſay, "I am tempted of God;" for God is incapable of being tempted by evils, and he tempteth not any man. But every man is tempted, being allured by his own luſts, and enſnared: For indeed luſt having conceived, bringeth forth ſin; and ſin, when it is finiſhed, is impregnated with death. Therefore be not deceived, my beloved brethren.

Every good gift, and every perfect gift is from above, deſcending from the Father of lights, with whom there is no variableneſs, nor ſhadow of turning. Of his own will he impregnated us with the word of truth, that we might be a kind of firſt-fruits of his creatures. Therefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath. For the wrath of man worketh not the righteouſneſs of God. Therefore laying aſide all filthineſs, and overflowing of malignity, with meekneſs receive the ingrafted word, which is able to ſave your ſouls. But be doers of the word, and not hearers only, deceiving yourſelves. For if any one be a hearer of the word, and not a doer, he is like a man beholding his natural face in a mirror *: for he beholdeth himſelf, and goeth away, and immediately forgetteth what manner of perſon he was. But he, who looketh into the perfect law of liberty †, and continueth 'therein,' this man not being a forgetful hearer, but a doer of the work, this man ſhall be happy in his deed. If any man among you ſeem to be religious, not bridling his tongue, but deceiving his heart, this man's religion 'is' vain. Pure and undefiled religion before God, even the Father, is this, to take the overſight of orphans, and widows in their affliction,

* Or, looking-glaſs. † Sc. the goſpel.

affliction, and to keep himſelf unſpotted from the world.

My brethren, hold not the faith of our Lord JESUS Chriſt, 'the lord' of glory, in a reſpect of perſons. For if a man come into your ſynagogue with a gold ring, 'and' ſplendid dreſs, and there come in alſo a poor man in ſordid raiment; and ye have a reſpect for him who weareth a ſplendid dreſs, and ſay to him, "Sit there in an honourable place;" and ſay to the poor man, "Stand thou there, or ſit here under my footſtool;" and diſtinguiſh not in yourſelves; you even become judges who reaſon ill. Hearken, my beloved brethren; Hath not God choſen the poor of this world 'to be' rich in faith and heirs of the kingdom which he hath promiſed to them that love him? But you have diſhonoured the poor man. Do not the rich tyrannize over you, and drag you to their tribunals? Do they not blaſpheme the honourable name by which you are called? But if you fulfil the royal law according to the ſcripture, "Thou ſhalt love thy neighbour as thyſelf," ye do well. But if ye accept perſons, ye work iniquity, being convicted by the law as tranſgreſſors. For whoever ſhall keep the whole law, but offend in one 'particular,' he is guilty of all. For he that ſaith *, "Thou ſhalt not commit adultery," hath alſo ſaid, "Thou ſhalt do no murder." If therefore thou art not an adulterer, but committeſt murder, thou art a tranſgreſſor of the law. So ſpeak, and ſo act, as thoſe that ſhall be judged by the law of liberty. For he ſhall have judgment without mercy, who hath not exerciſed mercy; and mercy rejoiceth againſt judgment †.

* Or, that 'law' which ſaid. B. † Or, Mercy triumpheth over condemnation. Or, The merciful man triumpheth at his trial. See Pyle.

What advantage 'is there,' my brethren, if any one ſay, He hath faith, but hath not works? Can faith ſave him? If a brother, or ſiſter be naked, and deſtitute of daily food; and one of you ſay to them, "Depart in peace, be warmed, and fed to the full:" but if ye give not to them the things neceſſary for the body, what 'doth it' profit? So alſo faith if it have not works, being by itſelf, is dead. But one may ſay, "Thou haſt faith, and I have works:" Shew me thy faith by thy works, and I will ſhew thee my faith by my works. Thou believeſt that there is one God; thou doeſt well: the devils alſo believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Abraham our father, was he not juſtified by works, when he offered his ſon Iſaac upon the altar? Thou ſeeſt that faith co-operated with his works, and faith was perfected by works. And the ſcripture was fulfilled, which ſaith, "Abraham believed God, "and it was imputed to him for righteouſneſs*:" he was even called the friend of God†. You ſee then that a man is juſtified by works, and not by faith only. In like manner alſo Rahab the harlot; was ſhe not juſtified by works, when ſhe received the ſpies, and ſent them out another way? For as the body without the ſpirit is dead, ſo faith without works is alſo dead.

My brethren, be not many teachers, knowing that we ‡ ſhall undergo greater judgment: For in many things we all offend. If any one offend not in word, he 'is' a perfect man, able alſo to bridle in the whole body. Behold we put bridles into the mouths of horſes, that they may obey us; and we turn their whole body. Behold alſo how the ſhips, though they be ſo large, and agitated

* Gen. xv. 6. † Iſa. xli. 8. ‡ Who bear that office.

tated by violent winds, are turned by a very ſmall helm, whitherſoever the ſteerſman pleaſeth. So alſo the tongue is but a little member, yet boaſteth great things *. Behold, how great a quantity of materials a little fire kindleth! And the tongue 'is' a fire, a world of iniquity. The tongue is ſo ſet among our members, that it defileth the whole body, and inflameth the circle of nature, and is ſet on fire by hell. Every ſpecies of wild beaſts and birds, of reptiles and fiſhes, is ſubdued, and hath been ſubdued by men. But the tongue no man can ſubdue; 'it is' an inſuperable evil, full of mortal venom. By it we bleſs God, even the Father; and by it we curſe men, who are made after the likeneſs of God. Out of the ſame mouth proceedeth the bleſſing, and the curſe. My brethren, theſe things ought not ſo to be. Doth a fountain from the ſame opening ſend forth ſweet 'water' and bitter? Can a fig-tree, my brethren, produce olives? or a vine, figs? So no fountain produceth brackiſh water, and ſweet.

Who 'is' wiſe, and a man of ſenſe among you? Let him ſhew out of a good converſation, his works with the meekneſs of wiſdom. But if ye have bitter zeal, and contention in your hearts, boaſt not, and lie not againſt the truth †. This is not the wiſdom, that cometh down from above, but 'is' earthly, ſenſual, diabolical. For where zeal and contention 'is,' there 'is' confuſion, and every evil work. But the wiſdom, 'which is' from above, is firſt pure, then peaceable, gentle, eaſily to be intreated, full of mercy and good fruits, without partiality, and without hypocriſy. And the fruit of righteouſneſs is ſown in peace ‡ for thoſe that make peace.

* Pretends juſtly to have great influence in the world. † Or, do you glory, and lie againſt the truth? B. ‡ Or, the fruit of righteouſneſs in peace is ſown for them that, &c.

✲ Whence 'are' wars and fightings among you? 'Is it' not hence; from your luſts, which war in your members? Ye covet, and have not: ye kill, and ye earneſtly deſire, and cannot obtain: ye fight, ye wage war, yet ye have not, becauſe ye aſk not. Ye aſk, and receive not, becauſe ye aſk amiſs, that ye may ſquander away upon your luſts. Ye adulterers, and adultereſſes *, know ye not that the friendſhip of the world is enmity againſt God? Whoever therefore will be a friend to the world, is adjudged to be an enemy of God. Do you think the ſcripture ſpeaketh in vain? Doth the Spirit † that dwelleth in us, luſt to envy? But he giveth greater grace, as it is ſaid, "God reſiſteth himſelf in battle array againſt the proud, but to the lowly he giveth grace ‡." Subject yourſelves therefore to God: reſiſt the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanſe 'your' hands, O ye ſinners, and purify 'your' hearts, O ye double-minded. Lament, and mourn, and weep: Let your laughter be turned into mourning, and 'your' joy into ſorrow. Humble yourſelves before the Lord, and he will raiſe you up.

Brethren, ſpeak not evil of one another; he that ſpeaketh evil of 'his' brother, and judgeth 'his' brother, ſpeaketh evil of the law, and judgeth the law. But if thou judge the law thou art not a doer of the law, but a judge. There is one lawgiver, who is able to ſave, and to deſtroy. Who art thou that judgeſt another?

Come now, ye that ſay, "To-day, or to-morrow, we will go to ſuch a city, and ſpend a year there, and traffick, and get gain;" whereas ye know not what 'ſhall be' on the morrow: For what 'is' your life? For it is a vapour that appeareth

* In a ſpiritual ſenſe, thus fixing your love on the world &c. † The Holy Spirit. ‡ Prov. iii. 34.

eth for a little while, and then vaniſheth away.
Whereas ye 'ought' to ſay, If the Lord will, 15
we ſhall live, and do this, or that. But now you
rejoice in your boaſtings: All ſuch rejoicing is
evil. Therefore to him, that knoweth to do
good, and doeth it not, to him it is ſin.

Come now, ye rich men, weep, and howl over ✠
the miſeries that are coming upon you. Your
riches are corrupted, and your garments are
moth-eaten: your gold and ſilver are cankered,
and their ruſt ſhall be a witneſs againſt you, and
ſhall eat your fleſh, as fire. Ye have laid up
treaſures for the laſt days: Behold the wages of
the labourers, who have reaped your fields, who
have been defrauded by you, crieth: and the
cut-cries of thoſe, who have gathered in your
harveſt, have come into the ears of the Lord of
hoſts. Ye have lived delicately and luxuriouſly 5
upon the earth: ye have pampered your hearts,
as for a day of ſlaughter. Ye have condemned,
'and' murdered the righteous ONE, 'and' he
doth not reſiſt you.

Be ye therefore, brethren, patient till the
coming of the Lord. Behold the huſbandman
waiteth for the precious fruit of the earth; 'and'
exerciſeth patience with reſpect to it, till he re-
ceive the former rain, and the latter. Be ye
alſo patient; ſtrengthen your hearts; for the ap-
pearance of the Lord is near.

Be not inwardly incenſed againſt each other,
brethren, that you be not condemned: behold
the judge is ſtanding before the door. My bre- 10
thren, take for an example of enduring adver-
ſity, and of long-ſuffering, the prophets, who
ſpake in the name of the Lord. Behold, we
eſteem them happy, who endure. Ye have heard
of the patience of Job; and ye have ſeen the end

of the Lord *; that the Lord is full of compassion, and of tender mercy.

But above all things, my brethren, swear not, neither by heaven, nor by earth, nor by any other oath; but let your yea, be yea, yea, and 'your' nay, nay; that ye may not fall under condemnation. Is any among you afflicted? let him pray. Is any chearful? let him sing psalms. Is any one among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the
15 Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he hath committed sins †, they shall be forgiven him ‡. Confess 'your' faults one to another ||, and pray for one another, that you may be healed. The prayer of a righteous man, wrought by the energy of the Spirit, is of great efficacy. Elijah was a man subject to the like infirmities with us, and he prayed with a prayer §, that it might not rain: and it rained not upon the land for three years and six months. And he prayed again, and the heavens gave rain, and the land put forth its fruits.

Brethren, if any one of you wander from the
20 truth, and one turn him back; let him know, that he who turneth back a sinner from the error of his way, shall save a soul from death, and so cover a multitude of sins.

* In what manner he concluded Job's afflictions. † Which have brought this visitation upon him. ‡ The Lord shall remit the punishment. || If ye have offended one another. § i. e. with great faith and fervency.

THE

THE FIRST
CATHOLIC EPISTLE
OF THE
APOSTLE PETER.

PETER an apoſtle of JESUS Chriſt, to the ✠ elect ſtrangers, who are ſcattered abroad through Pontus, Galatia, Cappadocia, Aſia, and Bithynia; 'elect' according to the foreknowledge of God the Father, by ſanctification of the Spirit to obedience, and the ſprinkling of the blood of JESUS Chriſt, Grace and peace be multiplied unto you.

Bleſſed 'be' the God and Father of our Lord JESUS Chriſt, who according to his abundant mercy hath regenerated us to a lively hope by the reſurrection of JESUS Chriſt from the dead, to an inheritance incorruptible, undefiled, and unfading, reſerved in the heavens for you, who 5 are guarded by the power of God, through faith unto ſalvation, prepared to be revealed in the laſt time. In which you rejoice, though now for a little while, if it be neceſſary, you are grieved amidſt various trials. That the little trial of your faith (far more precious than of gold which periſheth, though it be tried with fire *) may be found to praiſe, and honour, and glory in the † revelation of JESUS Chriſt: whom not having ſeen ye love, and in whom (though now you ſee 'him' not) believing, ye rejoice with unutter-

 able,

* Gold, which periſhes and wears out in time, though it be tried with fire and purified to the higheſt degree.

† i. e. in the great day of the revelation of JESUS, &c.

able, and glorified joy; receiving the end of your faith, 'even' the salvation of 'your' souls.
10 Concerning which salvation, the prophets, who predicted the grace, which 'was appointed' to you, sought and diligently enquired; searching to what *, or what manner of time, the Spirit of Christ, which was in them, did refer, when he testified 'long' before, the sufferings, which were to come upon Christ, and the glory, which was to succeed. To whom it was revealed, that 'it was' not to themselves, but to us, 'that' they ministred these things, which now are declared to you, by those, who have published the glad tidings of the gospel among you by the Holy Spirit, sent down from heaven; which things the angels desire to bend down to 'contemplate.'

Therefore girding up the loins of your mind, 'and' being sober, hope unto the end for the grace, which shall be brought unto you, in the revelation of JESUS Christ; as obedient children, not fashioning yourselves according to the former
15 lusts in 'the time of' your ignorance: but as he that hath called you is holy, be you yourselves also holy in the whole of 'your' conversation: For it is written, "Be ye holy, for I am holy †." And if ye call upon the Father, who without respect of persons judgeth every one according to 'his' work, converse during the time of your sojourning in fear. Knowing that you were not redeemed with corruptible things ('as' with silver and gold) from your vain conversation 'received' by tradition from your fathers; but with the precious blood of Christ, as of a lamb un-
20 blemished and unspotted: who was indeed foreappointed from the foundation of the world, but made manifest in these latter times for your sakes: who by him trust in God, that raised him from the

* Sc. period. † Lev. xi. 44. xix. 2. xx. 7.

the dead, and gave him glory, that your faith and hope might be in God. Having purified your ſouls by obedience to the truth through the Spirit, to an undiſſembled, brotherly love; love one another out of a pure heart, intenſely: having been regenerated, not by corruptible ſeed, but by incorruptible, by the word of God, which liveth and endureth for ever. For "all fleſh 'is' "as graſs, and all the glory of man as the flower "of the graſs. The graſs withereth, and the "flower thereof falleth *:" but the word of the Lord abideth for ever. Now this is the word, which is preached to you in the goſpel.

Therefore laying aſide all malignity, and all deceit, and hypocriſies, and envies, and all evil ſpeakings; as new-born infants, deſire that rational and unmingled milk †, that ye may grow thereby: ſince you have taſted that the Lord 'is' gracious. To whom coming, 'as to' a living ſtone, diſallowed indeed of men, yet choſen of God, 'and' precious, ye alſo as living ſtones are built up a ſpiritual houſe, a holy prieſthood, to offer up ſpiritual ſacrifices ‡, acceptable to God by JESUS Chriſt. Therefore it is contained in the ſcripture, "Behold I lay in Sion a chief "corner-ſtone, choſen, precious; and he that "confideth in it, ſhall not be aſhamed ||." To you therefore, who believe, 'it is' precious, but as for thoſe who are diſobedient, § the ſtone which the builders rejected, is become the head of the corner, and a ſtone of ſtumbling, and a rock of offence. They being diſobedient, ſtumble at the word; to which alſo they were appointed. But you 'are' a choſen generation, a royal prieſthood, a holy nation, a peculiar people; that you ſhould declare the virtues of him,

* Iſa. xl. 6. † Sc. the word. ‡ Sc. prayer, praiſe, and obedience. || Iſa. xxviii. 16. § Pſal. cxviii. 22.

who hath called you out of darkneſs, into his marvellous light: Who once 'were' not a people, but 'are' now the people of God: who had not obtained mercy, but have now obtained mercy.

Beloved, I beſeech 'you,' as ſtrangers and ſojourners, that ye abſtain from carnal luſts, which make war againſt the ſoul; having your converſation honeſt among the Gentiles, that whereas they ſpeak againſt you as evil-doers, they being eye-witneſſes 'of your' good works, may glorify God in the day of their viſitation *.

Be ſubject to every human conſtitution † for the Lord's ſake: whether it be the king, as ſupreme; or to governors, as ſent by him in order to the puniſhment of evil-doers, but to the praiſe of them who do well. For ſo is the will of God, that by doing good ye ſhould bridle in the ignorance of fooliſh men: as free, yet not uſing 'your' liberty as a veil of wickedneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Reverence God. Honour the King.

Ye domeſtic servants, be in ſubjection to 'your own' maſters with all reverence; not only to the good and the gentle, but alſo to the froward. For this 'is' praiſe-worthy ‡, if any one for the ſake of conſcience, endure grief, though he ſuffer unjuſtly: For what glory 'is it,' if when ye have committed an offence, and are buffeted, ye endure 'it?' But if, when you have done good and yet ſuffer, ye endure 'it,' this 'is' acceptable ‖ before God. For to this you were called; becauſe Chriſt himſelf ſuffered for you, leaving you an example, that you might follow

* When they are viſited with offers of ſalvation. When the goſpel is preached among them. † Of government. ‡ Gr. graceful. ‖ Gr. graceful.

follow his footſteps: who did no ſin, neither was deceit found in his mouth; who being reviled, reviled not again; 'and' ſuffering, threatned not; but committed himſelf to him, that judgeth righteouſly; who himſelf bare our ſins in his own body on the tree, that we being freed from ſins, might live unto righteouſneſs: by whoſe ſtripes ye are healed *. For ye were like ſheep 25
going aſtray, but now ye are turned again to the ſhepherd and biſhop of your ſouls.

Likewiſe, ye WIVES, 'be' in ſubjection to ✠
your own huſbands; that if any be diſobedient to the word †, they may without the word be gained over by the deportment of 'their' wives; beholding your chaſte converſation in the fear 'of God.' Whoſe adorning let it not be 'merely' external, in the plaiting the hair, in putting on gold, or in wearing of apparel; but 'let it be' the hidden man of the heart ‡, in what is incorruptible, 'even the ornament' of a meek and quiet ſpirit, which is highly precious in the ſight of God. For ſo the holy women alſo, who hoped 5
in God, long ſince, adorned themſelves, being in ſubjection to their own huſbands: As Sarah obeyed Abraham, calling him Lord: whoſe daughters you are, ſo long as ye do well, and are not terrified with any amazement ‖.

Ye HUSBANDS, likewiſe, dwell with 'your wives' according to knowledge §, alloting an honourable ſubſiſtence to the woman, as the weaker veſſel ⸸, and as 'thoſe who are' joint-heirs of the grace of life; that your prayers ** may not be hindered.

To

* Iſa. liii. 4, 5, 6. † Have refuſed to yield to all the arguments of the goſpel. ‡ Or, 'the ornament' of the heart, hidden to men. Conject. B. ‖ Or danger which you may meet with in the way of your duty, ſo as to act out of character. § As becomes thoſe who have been inſtructed in the goſpel. ⸸ Leſs liable to endure fatigue. ** Sc. your joint prayers.

To conclude, ' be ' ALL unanimous, ſympathizing, full of brotherly love, compaſſionate, friendly: not returning evil for evil, nor reproach for reproach; but on the contrary bleſſing, knowing that to this purpoſe ye were called *, that ye might inherit a bleſſing. For † he that would love life, and ſee good days, let him refrain his tongue from evil, and his lips from ſpeaking deceit: Let him turn away from evil, and do good; let him ſeek peace, and purſue it. For the eyes of the Lord ' are ' upon the righteous, and his ears ' are open ' to their ſupplications; but the face of the Lord ' is ' againſt them that do evil. And who ſhall hurt you, if ye imitate him, who is good? But if you ſhould ſuffer on account of righteouſneſs, ' ye are ' happy: Therefore fear not their terror, neither be troubled; but ſanctify the Lord God in your hearts.

And be always prepared to ' offer ' an apology to every one that demandeth of you an account of the hope, which is in you, with meekneſs and reverence: Having a good conſcience, that wherein they ſpeak againſt you as evil doers, they may be aſhamed, who revile your good converſation in Chriſt. For ' it is ' better to ſuffer (if it be the will of God) for doing good, than for doing evil. Becauſe Chriſt alſo once ſuffered for ſins, the juſt for the unjuſt, that he might introduce us to God, being indeed put to death in the fleſh, but quickened by the Spirit: by which going forth ‡, he preached to ‖ the ſpirits in priſon; who were long ſince diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was preparing; in which few, that is eight ſouls, were carried ſafely through the water.

* To the chriſtian profeſſion. † Pſal. xxxiv. 12, 13.
‡ To thoſe ſinners who are now ſpirits in priſon, reſerved for the day of judgment. ‖ In his ſervants, as Noah for inſtance.

water. The antitype * to which doth now ſave us, 'I mean' baptiſm; not the putting away the pollution of the fleſh, but the anſwer of a good conſcience in the preſence of God, by the reſurrection of JESUS Chriſt †: who is at the right-hand of God, being gone into heaven; angels, authorities, and powers being made ſubject to him.

As Chriſt therefore hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he who ‡ hath ſuffered in the fleſh, hath ceaſed from ſin, ſo as no longer to live 'his' remaining time in the fleſh, according to the luſts of men, but according to the will of God. For the time of life that is paſt, 'may be' ſufficient for us to have wrought the will of the gentiles, when ye walked in laſciviouſneſs, inordinate deſires, exceſs of wine, banqueting, drunkenneſs, and unlawful idolatries. In reſpect to which they think it ſtrange that you run not with them into the ſame profuſion of riot; ſpeaking evil 'of you:' who ſhall give an account to him, that 5 ready to judge the living and the dead. For to this purpoſe the goſpel was preached alſo to the dead ||, that they might be judged according to men in the fleſh §, but might live according to God in the ſpirit.

But the end of all things is at hand: Be ſober therefore, and watch to prayer: Above all things, maintaining fervent love towards one another: For love will cover a multitude of ſins. Be hoſpitable to each other, without grudging. As every one hath received the gift, exerciſe it 10 towards

* The thing which correſponds with and was figured by that ARK; or is the inſtrument of our preſervation as the ark was of theirs. † In which, at baptiſm, we declare ourſelves believers. ‡ Who in conformity to Chriſt. || In treſpaſſes and ſins; ſc. the gentiles. § Might be brought to ſuch a ſtate of life, as their carnal neighbours will eſteem a condemnation to death.

towards each other, as good ſtewards of the manifold grace of God. If any one ſpeak, 'let him handle the ſubject' as the oracles of God. If any one miniſter, 'let it be' according to the ability, which God ſupplieth: that God may in all things be glorified by JESUS Chriſt; to whom be glory and dominion for ever and ever. Amen.

Beloved, be not ſurpriſed at the fiery trial, which is to try you, as if ſome ſtrange thing had befallen you: But rejoice, as being partakers of the ſufferings of Chriſt; that when his glory ſhall be revealed, ye may be even tranſported with joy. If you are reproached for the name of Chriſt, 'ye are' happy, becauſe the Spirit of glory, and of God reſteth upon you: 'though he is blaſphemed on their part, yet on yours, he
15 is glorified. But let not any of you ſuffer as a murderer, or a thief, or a malefactor, or as over buſy in the affairs of others *. But if that 'any of you ſuffer' as a Chriſtian, let him not be aſhamed; but let him gloriſy God in this reſpect becauſe the time 'is coming' when judgment is to begin at the houſe of God: and if 'it begin firſt with us, what 'ſhall be' the end of thoſe who are diſobedient to the goſpel of God? And if the righteous be ſaved with difficulty; the ungodly and the ſinner, where ſhall he appear? Therefore let them alſo, who ſuffer according to the will of God, commit their ſouls 'to him,' as to a faithful Creator, in well doing.

✠ The ELDERS among you I exhort, 'as I alſo am an elder with them, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory, which ſhall be revealed: Feed the flock of God, that is among you, ſuperintending † 'it

nc

* Or, aſpiring to the public authority: being guilty of treaſon, &c.—Or, perhaps, "a purloiner of another's property." B. † Or, Diſcharge the epiſcopal office. D.

not by conſtraint, but willingly; not for diſhonourable gain, but of a ready mind; not aſſuming dominion over thoſe, who fall to your lot; but being examples to the flock: and when the chief ſhepherd ſhall appear, you ſhall receive an unfading crown of glory.

Likewiſe, O ye YOUNGER perſons, be in ſub- 5
jection to thoſe 'who are' more advanced in age. Yea, let ALL 'of you' be ſubject to one another, and be clothed with humility: For God oppoſeth himſelf to the proud; but giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time: caſting all your anxious care upon him, for he careth for you.

Be ſober, be watchful; for your adverſary the devil is walking about, like a roaring lion, ſeeking whom he may ſwallow up: Whom reſiſt, being ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren, who are in the world.

But may the God of all grace, who hath 10
called us to his eternal glory in Chriſt JESUS, when you have ſuffered for a little while, make you perfect, confirm, ſtrengthen, and eſtabliſh 'you.' To him 'be' glory and dominion for ever and ever. Amen.

I have written briefly to you by Silvanus, (as I ſuppoſe) a faithful brother; exhorting and teſtifying that this is the true grace of God, wherein ye have ſtood. The 'church, which' is in Babylon choſen * with 'you,' ſaluteth you; and 'ſo doth' Mark † my ſon. Salute one another with a kiſs of love. Peace 'be' with you all, who are in Chriſt JESUS. Amen.

* To partake of the privileges of the goſpel. † Suppoſed to be the evangeliſt.

THE

THE SECOND
CATHOLIC EPISTLE
OF THE
APOSTLE PETER.

SIMON Peter, a servant and an apostle of JESUS Christ, to those, who have obtained like precious faith with us, in the righteousness of our God and Saviour JESUS Christ: Grace and peace be multiplied unto you, by the acknowledgment of God, and of JESUS our Lord.

As his divine power * hath given unto us all things, which 'relate' to life and godliness, through the knowledge of him who hath called us, by glory and virtue (by means of which are given unto us exceeding great and precious promises, that by these you may be made partakers of a divine nature; having escaped the corruption 'which is' in the world through lust:) Do you likewise accordingly †, applying with all diligence, associate to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to this brotherly kindness, love. For if these things exist, and abound in you, they will permit 'you' to be neither inactive, nor unfruitful in the knowledge of our Lord JESUS Christ. But he that is deficient in these things, is blind, short-sighted, and he hath contracted a forgetfulness of 'his' purification from the

* Or, of JESUS Christ our Lord, as his divine power, &c. D. † Or, And for this purpose, applying, &c. D.

the ſins of his former life. Therefore, bre- 10
thren, endeavour ſo much the more diligently to make your calling and election ſure: For if ye do theſe things, ye ſhall never fall. For ſo an entrance ſhall be abundantly adminiſtred to you, into the everlaſting kingdom of our Lord and Saviour JESUS Chriſt.

Wherefore I will not neglect always to put you in mind of theſe things, though you know them, and are eſtabliſhed in the preſent truth. But I account it right, as long as I am in this tabernacle, to ſtir you up by way of remembrance; knowing that I muſt quickly put off my tabernacle, even as our Lord JESUS Chriſt hath ſhewed me. But I will endeavour that you may every 15
one of you have them in remembrance after my departure *.

For we have not been purſuing artfully-deviſed fables, while we made known unto you the power and coming of our Lord JESUS Chriſt; but were eye-witneſſes of his majeſty. For he received from God the Father honour and glory, when ſuch a voice was ſent forth to him from the magnificent glory, "This is my beloved Son, in "whom I acquieſce †." And this voice, which came down from heaven, we heard, when we were with him in the holy mount. And we have a ſurer prophetical word ‡, to which ye do well to take heed, as to a lamp ſhining in a dark place, till the day-dawn and the morning-ſtar ariſe in your hearts: Knowing this firſt, that no pro- 20
phecy of ſcripture is of private impulſe ||. For prophecy was not brought of old by the will of man,

* i. e. decreaſe. † Matt. xvii. 5. ‡ Or, "and we have the word of the prophet [Iſa. xlii. 1.] more ſurely confirmed:" ſc. by that voice. B. || Or, interpretation: i. e. is not to be interpreted merely as ſpeaking of THIS particular perſon of whom it literally ſpeaks. Clark.

man, but holy men of God ſpake 'as they were' borne on by the Holy Spirit.

But there were alſo falſe prophets among the people, as there ſhall alſo be among you falſe teachers, who will privately introduce deſtructive hereſies, even denying the Lord who bought them; bringing upon themſelves ſwift deſtruction. And many will perſiſt to follow their pernicious courſes, by means of whom the way of truth will be blaſphemed. And they by covetouſneſs with deceitful words will make merchandize of you: Whoſe judgment for a long time delayeth not, and their deſtruction doth not ſlumber. For if God did not ſpare the angels that ſinned, but having caſt 'them' down to hell, delivered 'them' to be reſerved in chains of darkneſs to judgment; and ſpared not the old world; nevertheleſs he kept Noah, the eighth 'perſon,' a preacher of righteouſneſs, when he brought the deluge upon the world of the ungodly: and he condemned the cities of Sodom and Gomorrha with deſtruction, reducing them to aſhes, ſetting 'them' an example to thoſe, who ſhould afterwards be ungodly; and reſcued righteous Lot, grieved by the laſcivious converſation of theſe lawleſs men: (for that righteous man while he dwelt among them ſeeing and hearing from day to day, tormented his upright ſoul by 'thoſe' unlawful works:) the Lord knoweth how to reſcue the godly from temptation, and to reſerve the unrighteous to the day of judgment to be puniſhed.

But eſpecially thoſe, who go after 'ſtrange' fleſh in the luſt of uncleanneſs; and deſpiſe dominion. Daring, ſelf-willed, they fear not to ſpeak evil of dignities: whereas the angels, who are greater in ſtrength, and power, bear not a reviling teſtimony againſt them before the Lord.

But

But these men, as if they were irrational animals, made to be taken, and destroyed; blaspheming things which they do not understand; shall utterly perish in their corruption *: Receiving the reward of unrighteousness, while they account it a pleasure to riot in the day. Spots 'they are' and reproaches, living luxuriously by means of deceits, banqueting with you: Having eyes full of adultery, and that cannot cease from sin; ensnaring unstable souls, having their heart exercised in avaricious schemes; children of a curse: Deserting the straight way, they have wandred; 15 following in the way of Balaam, 'the son' of Bosor, who loved the wages of unrighteousness: But he received the reproof of his transgression; the dumb beast speaking with the voice of a man, restrained the madness of the prophet. These are fountains without water, clouds agitated by a whirlwind; to whom is reserved blackness of darkness for ever. And speaking † swelling 'words' of vanity, they ensnare in the lusts of the flesh, in lasciviousness, those who were quite escaped from them that have their conversation in error: Promising them liberty, they are themselves slaves of corruption. For by whomsoever any one is conquered, by him he is also enslaved. For if, having escaped the pollutions of the world 20 by the knowledge of the Lord and Saviour JESUS Christ, they are entangled, and subdued by them again, their last state is worse than the first. For it had been better for them not to have known the way of righteousness, than having known 'it,' to have turned aside from the holy commandment delivered to them. But it is happened to them according to the proverb, The dog 'is' returned to ‡ his own vomit again, and the

* Or, are destroyed with destruction: an Hebraism.
† Gr. for, speaking. ‡ To gorge up his own, &c.

the ſow that was waſhed, to wallow in the mire.

This SECOND EPISTLE I now write to you, beloved: in 'both' which I ſtir up your ſincere minds by way of remembrance: that you may be mindful of the words which were ſpoken before * by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour. Knowing this firſt, that in the laſt days there ſhall come mockers, walking according to their own luſts; and ſaying, "Where is the promiſe of his coming? For ſince † the fathers are fallen aſleep, all things remain as 'they were' from the beginning of the creation." But this they willingly are ignorant of, that by the word of God the heavens were ‡ of old, and the earth ſubſiſting from the water, and by water. Whereby the world, that then was, being deluged with water, periſhed. But the heavens and the earth, which now 'exiſt,' are treaſured up by the ſame word, being reſerved to fire ||, againſt the day of judgment, and deſtruction of ungodly men. But let not this one thing be hid from you, beloved, that one day 'is' with the Lord as a thouſand years, and a thouſand years as one day. The Lord is not ſlow concerning his promiſe, as ſome count 'it' ſlowneſs; but is long-ſuffering towards us, not willing that any ſhould periſh, but that all ſhould come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens ſhall paſs away with a great noiſe, and the elements being ſet on fire, ſhall be diſſolved, and the earth and its works ſhall be burnt up. Therefore ſince all theſe things ſhall be diſſolved, what manner of perſons ought you to

* i. e. in former times. † Or, For except that the fathers are fallen aſleep, Grove. ‡ Sc, produced. || Gr, on the day.

to be in holy converſation and piety; looking for, and haſtening * on the coming of the day of God, in which the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat? But we, according to his promiſe, look for new heavens, and a new earth, in which righteouſneſs dwelleth. Therefore, beloved, expecting theſe things, endeavour with diligence that ye may be found by him in peace, ſpotleſs, and blameleſs; and account the long-ſuffering 15
of our Lord ſalvation: As alſo our beloved brother Paul, according to the wiſdom given to him, hath written to you †: as alſo in all 'his' epiſtles; ſpeaking in them of ſuch ‡: In which are ſome things hard to be underſtood, which the unteachable and unſtable torture, as alſo other ſcriptures, to their own deſtruction.

You therefore, beloved, knowing 'theſe things' before, guard 'yourſelves,' that ye may not, being entangled with the error of the ungodly, fall from your own ſtedfaſtneſs. But grow in grace, and in the knowledge of our Lord and Saviour JESUS Chriſt. To him 'be' glory both now and for ever. Amen.

* With our ardent wiſhes. † See Rom. ii. 4.
‡ Such perſons.

THE

THE FIRST
CATHOLIC EPISTLE
OF THE
APOSTLE JOHN.

1 ✠ THAT which was from the beginning, that which we have heard, that which we have ſeen with our own eyes, that which we have attentively looked upon, and our hands have handled of the word of life: even the life was manifeſted, and we ſaw 'it,' and we bear teſtimony, and declare unto you that eternal life, which was with the Father, and was manifeſted to us: what we have ſeen and heard we declare unto you, that ye alſo may have communion with us: and truly our communion 'is' with God the Father, and with his Son JESUS Chriſt. And theſe things we write to you that your joy may 5 be fulfilled. And this is the declaration which we have heard from him, and declare unto you, that God is light, and in him there is no darkneſs at all. If we ſay that we have communion with him, and walk in darkneſs, we lie, and do not the truth. But if we walk in the light, as he himſelf is in the light, we have communion with one another, and the blood of JESUS Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin in us, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar *, and his word is not in us.

My

* His goſpel being addreſſed to us as in a ſtate of ſin.

My little children, I write theſe things to you ✠ that you may not ſin: but if any man ſin, we have an advocate with the Father, JESUS Chriſt the righteous one; and he is the propitiation for our ſins: and not only for ours, but alſo 'for the ſins' of the whole world. And by this we know that we are acquainted with him, if we keep his commandments. He that ſaith, I know him, and keepeth not his commandments, is a liar, and in this reſpect the truth is not 'in him.' But whoſoever keepeth his word, in him certainly 5 is the love of God perfected: by this we know that we are in him. He that ſaith, he abideth in him, ought himſelf ſo to walk, as he walked. Brethren, I write no new commandment to you, but the old commandment which ye had from the beginning *: the old commandment is the word which you heard from the beginning. Again a new commandment I write to you, which † is true in him, and in you; becauſe the darkneſs is paſſed away, and the true light now ſhineth. He that ſaith, he is in the light, and hateth his brother, is in the darkneſs even till now. He 10 that loveth his brother, abideth in the light, and there is no occaſion of ſtumbling in him. But he who hateth his brother, is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe darkneſs hath blinded his eyes.

I write unto you, little children, becauſe by his name your ſins are forgiven you. [I write to you, fathers, becauſe ye have known him 'who is' from the beginning. I write to you, young men, becauſe ye have overcome the wicked one. I write to you, little children,] becauſe you have known the Father. I have written to you, fathers, becauſe ye have known him 'who is'

O from

* Of your acquaintance with the goſpel. † Which is expreſſion true with reſpect to God, &c.

from the beginning. I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, nor the things 'which are' in the world. If any one love the world, the love of the Father is not in him. For all that is in the world, 'is' the lust of the flesh, and the lust of the eyes, and the pride of life: 'these things' are not of the Father, but of the world. And the world, and the luxury of it passeth away: but he that doeth the will of God, abideth for ever.

Little children, it is the last time: And as you have heard that Antichrist is coming, even now there are many Antichrists; by which we know that this is the last time. They went out from among us, yet they were not of us: for if they had been of us, they would doubtless have continued with us. But 'this hath happened' that they might be made apparent, because all are not of us. And ye have an anointing of the Holy One, and ye know all things. I have not written to you, because ye know not the truth; but because you know it: for every lie is not of the truth. Who is a liar, but he that denieth that JESUS is the Christ? This is Antichrist who denieth the Father and the Son. Every one who denieth the Son, hath not the Father: ['but' he who acknowledgeth the Son, hath the Father also.] As for you therefore, let that which you have heard from the beginning, abide in you. If that which ye have heard from the beginning, abide in you, you also will abide in the Son and in the Father. And this is the promise which he hath promised to us, 'even' eternal life. These things I have written unto you concerning those who would deceive you. And as for you, the unction which you have received from him, abideth in you; and you have no necessity that

any one ſhould teach you. But as this unction teacheth you concerning all things, and is true, and hath no falſhood 'in it;' even as that hath taught you, abide in him. Yea now, little children, abide in him, that when he ſhall appear, we may have boldneſs, and may not be put to ſhame before him at his coming.

Since ye know that he is righteous, ye know that every one that practiſeth righteouſneſs, is born of him. Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the children of God. In this reſpect the world knoweth us not, becauſe it knoweth not him. Beloved, now we are the children of God, and it doth not yet appear what we ſhall be: but we know that if he be revealed, we ſhall be like him, for we ſhall ſee him as he is. And every one who hath this hope in him, purifieth himſelf, even as he is pure. Every one who practiſeth ſin, practiſeth alſo the violation of the law; for ſin is the violation of the law: And ye know that he was manifeſted that he might take away our ſins; and there is no ſin in HIM. Every one who abideth in him, ſinneth not: every one who ſinneth, hath not ſeen him, nor known him. Little children, let no one deceive you. He who practiſeth righteouſneſs is righteous, even as he himſelf is righteous. He who practiſeth ſin, is of the Devil; for the Devil ſinneth from the beginning: Whereas the Son of God was manifeſted that he might deſtroy the works of the Devil. Every one who is born of God, doth not practiſe ſin, becauſe his ſeed abideth in him; and he cannot ſin becauſe he is born of God. In this are the children of God manifeſted, and the children of the Devil. Every one who doth not practiſe righteouſneſs is not of God, neither he who loveth not his brother.

For this is the meſſage, which you heard from the beginning, that we ſhould love one another. Not as Cain, 'who' was of the wicked one, and ſlew his brother. And for what cauſe did he ſlay him? becauſe his own deeds were evil, and thoſe of his brother righteous. Wonder not, my brethren, if the world hate you. We know that we are paſſed over from death to life, becauſe we love the brethren. He that loveth not 'his' brother, abideth in death. Every one who hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. In this we know his love, as he hath laid down his life for us: and we ought to lay down 'our' lives for the brethren. Whoſoever therefore hath the good things of the world, and when he ſeeth his brother in neceſſity, ſhutteth up his bowels from him, how dwelleth the love of God in him? My little children, let us not love in word or in tongue, but in deed and in truth. And in this we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our heart condemn us not, 'then' have we confidence before God. And whatever we aſk, we receive of him, becauſe we keep his commandments, and do the things which are pleaſing in his ſight. And this is his command, that we ſhould believe in the name of his ſon JESUS CHRIST, and love one another, as he hath charged us. And he that keepeth his commandments, abideth in him; and he abideth in that man: And in this we know, that he abideth in us, from the Spirit which he hath given us.

Beloved, believe not every Spirit, but make trial of the Spirits, whether they be of God: for many falſe prophets are gone forth into the world.

In

In this ye know the Spirit of God: every Spirit that confeſſeth JESUS Chriſt, who is come in the fleſh, is of God. And every Spirit that doth not confeſs JESUS Chriſt, who is come in the fleſh, is not of God. And this is the 'ſpirit' of Antichriſt, of whom you have heard that he is coming, and is now already in the world. Dear children, ye are of God, and have overcome them *; becauſe greater is he that is in you, than he that is in the world. They are of the world; therefore they ſpeak 'as' of the world, and the world heareth them. We are of God: he who knoweth God, heareth us; he who is not of God, doth not hear us. By this we know the Spirit of truth, and the Spirit of error. Beloved, let us love another: for love is from God; and every one who loveth, is born of God, and knoweth God. He who loveth not, hath not known God; for God is love. In this is the love of God manifeſted in us, that God ſent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son 'to be' a propitiation for our ſins. Beloved, if God ſo loved us, how ought we to love one another? No man hath ever ſeen God. If we love one another, God dwelleth in us, and his love is perfected in us.

In this we know that we abide in him, and he in us, becauſe he hath given to us of his Spirit. And we have ſeen, and teſtify that the Father hath ſent the Son 'to be' the Saviour of the world. Whoſoever ſhall confeſs that JESUS is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love which God hath unto us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is love perfected in us,

* Several who deſerve the name of Antichriſt.

that we may have boldneſs in the day of judgment; in that, as he is, ſo are we in this world. There is no fear in love, but perfect love caſteth out fear; becauſe fear hath torment: He that feareth is not made perfect in love. We love him, becauſe he firſt loved us. If any one ſay, I love God, and hateth his brother, he is a liar: for how can he, who loveth not his brother whom he hath ſeen, love God whom he hath not ſeen? And we have this commandment from him, that he who loveth God, ſhould alſo love his brother.

℣. Every one who believeth that JESUS is the Chriſt, is born of God. And every one who loveth him that begat, loveth him alſo that is begotten by him. In this we know that we love the children of God, if we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. Becauſe whatever is born of God, conquereth the world. And this is the victory that conquereth the world, 'even' our faith. Who is he that conquereth the world, except he that believeth that JESUS Chriſt is the Son of God?

This is he who came by water and blood, JESUS the Chriſt: not by water only; but by water and blood: and the Spirit is that which witneſſeth; for the Spirit is truth. For there are three, who bear witneſs [in heaven, the Father, the Word, and the Holy Spirit: and theſe three are one. And there are three on earth who bear witneſs] the Spirit, and the Water, and the Blood: and theſe three agree in one. If we receive the teſtimony of men, the teſtimony of God is greater; for this is the teſtimony of God, which he hath witneſſed concerning his Son. He who believeth in the Son of God, hath the witneſs within himſelf. He that believeth not God, maketh

maketh him a liar, becauſe he hath not believed in the teſtimony, which God hath teſtified concerning his Son. And this is the teſtimony, that God hath given unto us eternal life, and this life is in his Son. He who hath the Son, hath life: he who hath not the Son of God, hath not life.

Theſe things have I written to you, who believe in the name of the Son of God, that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God. And this is the confidence which we have towards him, that if we aſk any thing according to his will, he heareth us. And if we know that he 15
heareth us, whatſoever we aſk, we know we ſhall have thoſe petitions, which we have aſked of him.

If any one ſee his brother commit a ſin, 'which is' not unto death, he ſhall aſk, and he ſhall give him life*; to thoſe who ſin not unto death. There is a ſin 'that is' unto death: I ſay not, that he ſhould pray concerning that. Every unrighteouſneſs is ſin: but there is a ſin not unto death. We know that whoever is born of God doth not ſin: but he who is born of God, keepeth himſelf, and the wicked one doth not touch him. We know that we are of God, and the whole world lieth in wickedneſs. But we know that 20
the Son of God is come, and hath given us an underſtanding, that we may know him that is true, 'even' in his Son JESUS Chriſt. He is the true God and eternal life.

Little children, keep yourſelves from idols. Amen.

* Or, He [ſc. God] will give him life.

THE SECOND
CATHOLIC EPISTLE
OF THE
APOSTLE JOHN.

✠ THE Elder to the elect Lady, and to her children whom I love in the truth: nor I only, but also all those who know the truth; because of the truth which dwelleth in us, and shall be in us for ever: Grace, mercy, 'and' peace be with you from God the Father, and from the Lord JESUS Christ, the Son of the Father, * in truth and love.

I rejoiced greatly, when I found 'some' of thy children walking in truth according to the commandment which we have received from the Father. And now I beseech thee, Lady, not as writing to thee a new commandment, but that which we had from the beginning, that we may love one another. And this is love, that we walk according to his commandments. This is the commandment, as ye have heard from the beginning, that ye should walk in it. Because many deceivers are gone out into the world, who confess not that JESUS Christ is come in the flesh. This is a deceiver and an Antichrist. Look to yourselves that we may not lose the things we have wrought, but may receive the ample reward. Every one who transgresseth and remaineth not in the doctrine of Christ, hath not God: he that remaineth in the doctrine of Christ, he hath both the Father and the Son. If any one come unto you, and bring not this doctrine, receive him not

* Or, In truth and love I rejoiced greatly. B.

not into 'your house,' neither wish him good success *. For he that wisheth him good success, is partaker of his evil deeds.

Having many things to write unto you, I would not 'do it' with paper and ink; but I hope to come to you, and speak face to face, that your joy may be fulfilled. The children of thine elect sister salute thee. Amen.

* Or, Bid him, God speed! i. e, Do not salute him.

THE THIRD CATHOLIC EPISTLE OF THE APOSTLE JOHN.

THE Elder to the beloved Gaius, whom I love in the truth.

Beloved, I pray that in every respect thou mayest prosper, and be in health, even as thy soul prospereth. For I rejoiced greatly when the brethren came and testified concerning thy truth, as thou walkest in the truth. I have no greater joy than this, that I may hear my children are walking in the truth. Beloved, thou dost faithfully whatsoever thou performest towards the brethren, and towards strangers: who have testified concerning thy love before the church; whom thou dost well in bringing forward in their journey, in a manner worthy of God. For on his account they went out, receiving nothing of the

Gentiles *. We ought therefore to receive ſuch, that we may become fellow-labourers in the truth. I have written to the church: but Diotrephes who affecteth pre-eminence among them, 10 hath not received us. Therefore if I come, I will be mindful of the works he doeth; prating againſt us with malicious words; and not content with this, he receiveth not the brethren himſelf, and hindereth thoſe who would; and caſteth 'them' out of the church. Beloved, imitate not that which is evil, but that which is good. He that doth good is of God: but he that doth evil, hath not ſeen God. Demetrius hath a good teſtimony from all men, and from the truth itſelf; and we alſo do bear 'the ſame' teſtimony, and ye know that this our teſtimony is true.

I have many things to write; but I will not write to you by ink and pen: but I hope quickly 15 to ſee thee, to ſpeak face to face. Peace 'be' to thee. The friends ſalute thee. Salute the friends by name.

* Or, They went from the Gentiles, taking nothing. B.

THE

THE CATHOLIC EPISTLE OF THE APOSTLE JUDE.

JUDE a ſervant of JESUS Chriſt, and brother of James, to thoſe who are ſanctified in God the Father, called and preſerved in JESUS Chriſt: May mercy, and peace, and love be multiplied to you.

Beloved, giving all diligence to write to you concerning the common ſalvation, I judged it neceſſary to write to you, exhorting 'you' to ſtrive earneſtly for the faith once delivered to the ſaints. For ſome men have glided in, who were of old regiſtered to this condemnation: impious men, who turn the grace of our God into laſciviouſneſs, and deny God the only ſovereign, and our Lord JESUS Chriſt. But I would remind 5 you, as you once knew this, that the Lord having ſaved the people out of the land of Egypt, afterwards deſtroyed thoſe that did not believe. The angels alſo who kept not their firſt ſtate, but left their proper abode, he hath reſerved in perpetual bonds, under darkneſs, to the judgment of the great day. As Sodom and Gomorrah, and the cities about them, in like manner with them, committing fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering * the vengeance of eternal fire. So theſe dreamers alſo defile the fleſh; they make light of dominion, and ſpeak evil of dignities: Whereas Michael

O 6 the

* Suffering what appears a lively emblem of the vengeance of, &c. See Num. xxiv. 20. xiii. 16.

the archangel, when contending in diſpute with the devil concerning the body of Moſes, did not preſume to bring againſt him a railing accuſation,
10 but ſaid, The Lord rebuke thee †. But theſe blaſpheme what indeed they know not: and what they naturally, as the irrational animals, know; in theſe they are corrupted. Woe unto them! for they have gone in the way of Cain; and have run on in the deception of Balaam's reward; and have perſiſted in the contradiction of Korah.

Theſe are ſpots in your love-feaſts, 'who' when they banquet with you, feed themſelves without fear: Clouds without water, borne about by the winds: Trees whoſe early buddings are withered, without fruit, twice dead, to be utterly rooted up: Fierce waves of the ſea, foaming out their own ſhame: Wandering ſtars to whom blackneſs of darkneſs is reſerved for ever. And Enoch alſo, the ſeventh from Adam, propheſied againſt them, when he ſaid, "Behold the
15 "Lord cometh with myriads of his holy ones, to "execute judgment upon all, and to convict all "the ungodly among them, of all their impious "works, which they have impiouſly committed; "and of all the hard things which impious ſin-"ners have ſpoken againſt him."

Theſe are murmurers, that find fault with their lot, walking according to their own luſts; and their mouth ſpeaketh extravagant things, having 'ſuch' perſons in admiration for the ſake of
20 gain. But you, beloved, remember the words which were formerly ſpoken by the apoſtles of our Lord JESUS Chriſt. For they have told you, that in the laſt time mockers ſhall come, walking according to their own ungodly luſts.

Theſe are they, who ſeparate themſelves; ſenſual, that have not the Spirit. But you, beloved, edifying yourſelves in your moſt holy faith,

† Compare Zech. iii. 2.

faith, praying in the Holy Spirit, keep yourſelves in the love of God, looking for the mercy of our Lord JESUS Chriſt to eternal life. And on ſome have compaſſion, making a difference: but ſome ſave with fear, ſnatching 'them' out of the fire; hating even the garment ſpotted with the fleſh.

Now to him, who is able to keep you from falling, and to preſent 'you' blameleſs before the preſence of his glory with exceeding joy: to the only wiſe God our Saviour 'be' glory and majeſty, dominion and power, both now and through all ages. Amen.

THE

THE REVELATION OF JOHN THE DIVINE.

THE revelation of JESUS Chriſt, which God gave to him, to ſhew to his ſervants the things which muſt ſhortly be; and ſending by his angel, he ſignified 'them' to his ſervant John: who teſtified the word of God, and the teſtimony of JESUS Chriſt, whatever he ſaw. Happy 'is' he that readeth, and they that hear the words of this prophecy, and keep the things that are written in it; for the time 'is' at hand.

JOHN to the ſeven churches which are in Aſia; Grace and peace 'be' with you, from him, who is, and who was, and who is to come; and from the ſeven ſpirits which are before his throne; and from JESUS Chriſt, the faithful witneſs, the firſt-born from the dead, and the ruler of the kings of the earth: to him, who hath loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts to his God and Father; to him 'be' glory and dominion for ever and ever. Amen.

Behold, he is coming in the clouds; and every eye ſhall ſee him, even they who pierced him: and all the tribes of the earth ſhall mourn becauſe of him. Yea: amen. "I am the Alpha and the Omega, the beginning and the end," ſaith the

the Lord, who is, and who was, and who is to come, the Almighty.

I JOHN, who am alſo your brother, and partaker in tribulation, and in the kingdom and patience of JESUS Chriſt, was in the iſland called Patmos, for the ſake of the word of God, and for the teſtimony of JESUS Chriſt. I was in the 10 ſpirit on the Lord's day, and heard a great voice behind me, as of a trumpet, which ſaid, "I am the Alpha and the Omega, the firſt and the laſt: And what thou ſeeſt, write in a book, and ſend 'it' to the ſeven churches in Aſia; to Epheſus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea." And I turned to ſee the voice which ſpake unto me; and being turned, I ſaw ſeven golden lamps; and in the midſt of the ſeven lamps 'one' like the Son of MAN, clothed in a long robe, and girded about the breaſts with a golden girdle. His head, even 'his' hairs 'were' white like wool, as white as ſnow; and his eyes 'were' as a flame of fire; and his feet 15 like fine braſs, when purified in a furnace; and his voice as the voice of many waters: And he had in his right-hand ſeven ſtars; and out of his mouth there went a ſharp two-edged ſword; and his countenance 'was' as the ſun, 'when he' ſhineth in his power.

And when I ſaw him, I fell down at his feet as dead; and he laid his right hand upon me, 'and' ſaid to me, "Fear not; I am the firſt and the laſt: I 'am' he, who liveth and was dead; and behold, I am living for ever and ever; amen! and I have the keys of the unſeen world, and of death. Write the things which thou ſeeſt, and thoſe which are, and the things which ſhall hereafter be. As to the myſtery of 20 the

the ſeven ſtars, which thou ſeeſt in my right-hand, and of the ſeven lamps of gold: The ſeven ſtars are the angels of the ſeven churches; and the ſeven lamps, which thou ſeeſt, are the ſeven churches.

✠ To the Angel of the church in Epheſus write, "Theſe things ſaith he, who holdeth the ſeven ſtars in his right-hand, who walketh in the midſt of the ſeven golden lamps; I know thy works, and thy labour, and thy patience, and that thou canſt not bear thoſe who are evil: and thou haſt tried thoſe, who ſay they are apoſtles and are not, and haſt found them 'to be' liars: and thou haſt ſuſtained, and haſt patience; and thou haſt laboured for my name's ſake, and haſt not fainted. Nevertheleſs I have 'ſomething' againſt thee, That thou haſt loſt thy firſt love. 5 Remember therefore from what thou art fallen, and repent, and do the firſt works; otherwiſe I will come unto thee quickly, and take away thy lamp out of its place, unleſs thou repent. Nevertheleſs thou haſt this; that thou hateſt the works of the Nicolaitans *, which I alſo hate. Let him that hath an ear hear what the Spirit ſaith to the churches, To him who conquereth, I will give to eat of the tree of life, which is in the midſt of the paradiſe of God."

And to the Angel of the Church in Smyrna, write, "Theſe things ſaith the firſt and the laſt, who was dead and is alive: I know thy works, and tribulation, and poverty, (but thou art rich †;) and 'I know' the blaſphemy of thoſe who ſay they are Jews, and are not, but 'are' the 10 ſynagogue of Satan. Fear none of the things which

* A ſect of heretics, who taught that lewdneſs and idolatrous ſacrifices were things indifferent, and therefore lawful. † Rich in faith.

which thou ſhalt ſuffer; behold the Devil will caſt ſome of you into priſon, that ye may be tried; and ye ſhall have tribulation ten days: Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear let him hear what the Spirit ſaith unto the Churches: The conqueror ſhall not be injured by the ſecond death."

And to the Angel of the Church which 'is' in Pergamos, write, "Theſe things ſaith he, who hath the ſharp two-edged ſword: I know thy works, and where thou dwelleſt; 'even' where the throne of Satan 'is:' and thou holdeſt faſt my name, and haſt not denied my faith, even in thoſe days in which Antipas 'was' my faithful martyr, who was ſlain among you, where Satan dwelleth. Nevertheleſs, I have a few things againſt thee, That thou haſt there them, who hold the doctrine of Balaam, who taught Balak to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication. Thou in like manner haſt 15 thoſe that hold the doctrine of the Nicolaitans, which I hate. Repent; or otherwiſe I will come unto thee quickly, and I will fight againſt them with the ſword 'that cometh out' of my mouth. He that hath an ear, let him hear what the Spirit ſaith to the churches: To the conqueror I will give to eat of the hidden manna; and I will give him a white ſtone *, and in the ſtone a new name written, which no man knoweth, except he who receiveth it."

And to the Angel of the Church in Thyatira, write, "Theſe things ſaith the Son of God, who hath his eyes as a flame of fire, and his feet like fine braſs: I know thy works, and love, and ſervice,

* Among the Greeks, a WHITE ſtone was a token of abſolution; a BLACK of condemnation.

ſervice, and faith, and patience, and thy works; 20 the laſt are more than the firſt. Nevertheleſs I have a few things againſt thee; That thou permitteſt that woman Jezabel *, who ſaith that ſhe is a propheteſs, to teach and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed to idols. And I have given her time to repent of her fornication, and ſhe repented not. Behold, I will caſt her into a bed, and thoſe who commit fornication with her into great tribulation, unleſs they repent of their works: And I will ſlay her children with death; and all the churches ſhall know, that I am he who ſearcheth the reins and the heart: and I will give to every one of you according to your works. But I ſay to you †, even to the reſt in Thyatira, As many as do not hold this doctrine, and who have not known the depths of Satan, as they ſpeak; 25 I will lay upon you no other burden. Nevertheleſs what you have ‡, hold faſt till I come. And as for him that conquereth, and keepeth my works unto the end, I will give him power over the nations: and he ſhall rule them with a rod of iron, they ſhall be daſhed in pieces like a potter's veſſels: as I have alſo received of my Father ||. And I will give him the morning ſtar. He that hath an ear, let him hear what the Spirit ſaith to the churches."

✠ And to the Angel of the Church in Sardis, write, "Theſe things ſaith he, that hath the Seven Spirits of God, and the Seven Stars: I know thy works, that thou haſt a name that thou liveſt, but art dead. Be watchful, and ſtrengthen the things which remain, which are ready to die: for

* Probably ſome hereſy: perhaps that of the Nicolaitans. † Such of you as are faithful. ‡ Received. || Pſal. ii. 9.

for I have not found thy works filled up * in the sight of God. Remember, therefore, how thou hast received and heard, and hold fast, and repent: Therefore, unless thou art watchful, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, who have not polluted their garments: And they shall walk with me in white, for they are worthy. As for 5 the conqueror, he shall be clothed in white raiment; and I will not blot out his name from the book of life; but I will confess his name before my Father, and before his Angels. He that hath an ear, let him hear what the Spirit saith to the churches."

And to the Angel of the Church in Philadelphia, write, "These things saith the holy one, the true one; he who hath the key of David; he who openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it; because thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will give † those 'who' are of the synagogue of Satan; they say they are Jews, and are not; but lie. Behold, I make them to come and worship before thy feet; and they shall know that I have loved thee. Be- 10 cause thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try the inhabitants of the earth. Behold, I come quickly; Keep that which thou hast, that no man take thy crown. As for the conqueror, I will make him a pillar in the temple of my God, and he shall go out no more: and I will inscribe upon him the name of my God, and the name of the city

* Or, Complete and perfect. † Into thy power.

city of my God, the new Jeruſalem, which is to come down from heaven from my God; and * my new name. He that hath an ear, let him hear what the Spirit ſaith to the churches."

And to the Angel of the Church in Laodicea, write, "Theſe things ſaith the AMEN, the faithful and true witneſs, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I wiſh thou wert cold or hot. Therefore becauſe thou art lukewarm, and neither cold nor hot, I will caſt thee out of my mouth. Becauſe thou ſayeſt, I am wealthy, and have enriched myſelf, and have need of nothing; and knoweſt not that thou art wretched, and pitiable, and poor, and blind, and naked; I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and the ſhame of thy nakedneſs may not appear; and anoint thy eyes with eye-ſalve, that thou mayeſt ſee. Whomſoever I love, I reprove and correct: Therefore be zealous and repent. Behold, I ſtand at the door, and knock: If any man hear my voice, and open the door, I will enter into his houſe, and will ſup with him, and he with me. As for the conqueror, I will give him to ſit down with me upon my throne; as I alſo have conquered, and am ſet down with my Father upon his throne. He that hath an ear, let him hear what the Spirit ſaith to the churches."

✠ After theſe things, I ſaw, and behold a door opened in heaven: and the firſt voice which I heard 'was' as of a trumpet ſpeaking to me; and it ſaid, "Come up hither, and I will ſhew thee what ſhall be afterwards." And immediately I was in the Spirit: And behold, a throne was

* I will inſcribe upon him.

was ſet in heaven; and 'one' ſitting upon it. And he who ſat 'on it,' was in appearance like a jaſper and ſardine ſtone *; and a rainbow, in appearance like an emerald, was round about the throne. And round about the throne 'there were' twenty-four thrones; and on the thrones I ſaw twenty-four elders ſitting, clothed with white raiment; and they had upon their heads golden crowns. And out of the throne there came lightnings, and thunders, and voices. And ſeven lamps of fire 'were' burning continually before the throne, which are the Seven Spirits of God. And before the throne 'there was' a ſea of glaſs, like cryſtal. And in the middle of the throne and the circle about the throne, 'there were' four Living Creatures ‡, full of eyes before and behind. And the firſt animal 'was' like a lion; and the ſecond animal 'was' like a calf; and the third animal had a face like a man; and the fourth animal 'was' like a flying eagle. And the four Living Creatures had each of them ſix wings round about: and within 'they were' full of eyes: and they reſt not day nor night, ſaying, "Holy, holy, holy Lord God Almighty, "who waſt, and art, and art to come †." And while the living creatures are giving glory, and honour, and thanks to him that ſitteth upon the throne, who liveth for ever and ever; the four and twenty elders fall down before him that ſitteth upon the throne, and worſhip him that liveth for ever and ever; and they caſt down their crowns before the throne, ſaying, "Worthy art thou, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy will they are || and were created."

And

* Sc. in luſtre. Wynne.

† Iſa. vi, 2, 3.

‡ Or, four animate beings.

|| Or, by thy will they exiſt. Wynne.

And I saw in the right-hand of him who sate on the throne, a book written within and without, sealed with seven seals. And I saw a mighty Angel proclaiming with a great voice, "Who is worthy to open the book, and to loose its seals?" And no one in heaven, or upon earth, or under the earth, was able to open the book, or to look into it. And I wept abundantly, because no one was found worthy to open and read the book; nor to look into it. And one of the elders said to me, "Weep not; behold, the lion who 'is' of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose its seven seals." And I beheld, and lo! in the middle space between the throne and the four Living Creatures, and in the midst of the Elders, there stood a Lamb, as it had been slain, having seven horns, and seven eyes; these are the Seven Spirits of God, sent forth into all the earth. And he came, and took the book out of the right-hand of him, who sate upon the throne. And when he received the book, the four Living Creatures, and the twenty-four Elders, fell down before the Lamb, having every one harps, and golden vials * full of perfumes, which are the prayers of the saints. And they sang a new song, saying, "Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every tribe, and language, and people, and nation; and hast made us to our God, kings and priests: and we shall reign on earth." And I beheld, and heard the voice of many Angels round about the throne, and of the Living Creatures, and of the Elders: And the number of them was myriads † of myriads, and thousands of

* Alluding to the censers used in the temple. † i. e. ten thousands.

of thouſands; ſaying with a loud voice, "Worthy is the Lamb that was ſlaughtered, to receive power, and riches, and wiſdom, and might, and honour, and glory, and bleſſing!" And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, even all things that are in them, I heard ſaying, "To Him who ſitteth upon the throne, and to the Lamb, 'be' bleſſing, and honour, and glory, and ſtrength, for ever and ever!" And the four Living Creatures ſaid, "Amen:" and the twenty-four Elders fell down, and worſhipped him, who liveth for ever and ever.

And I ſaw when the Lamb opened one of the ✠ ſeals; and I heard one of the four Living Creatures, which ſaid, as with a voice of thunder, "Come, and ſee." And I ſaw, and behold a white horſe; and he who ſate thereon, had a bow, and there was given to him a crown, and he went forth conquering, and to conquer.

And when he opened the ſecond ſeal, I heard the ſecond Living Creature, ſaying, "Come, and ſee." And another horſe came out, 'which was' red; and it was given to him who ſate upon it, to take peace from the earth; and that they ſhould ſlay each other: And there was given to him a great ſword.

And when he opened the third ſeal, I heard 5 the third Living Creature, ſaying, "Come, and "ſee." And I ſaw, and behold a black horſe; and he that ſate upon it had a pair of ſcales in his hand. And I heard a voice in the midſt of the four Living Creatures, ſaying, "A 'ſmall' meaſure of wheat for a penny *, and three 'ſmall'

* The Roman penny was $7\frac{1}{2}$ d. of our money. A meaſure (Gr. choenix) was what was allowed a ſlave for his daily food. A deſcription of ſcarcity is intended in the text.

'small' measures of barley for a penny; yet see that thou injure not the oil, nor the wine."

And when he opened the fourth seal, I heard the voice of the fourth Living Creature, saying, "Come, and see." And I saw, and behold a pale horse; and as for him that sate on it, his name was Death; and Hell * followed him: And there was given unto him power to slay the fourth part of the earth with the sword, and with famine, and with death, and with the wild beasts of the field.

And when he opened the fifth seal, I saw under the altar the souls of those, who were slaughtered on account of the word of God, and the testimony, which they held †. And they cried with a loud voice, and said, "How long, Lord, holy and true, ere thou dost judge and avenge our blood upon those who dwell on the earth?" And there were given unto each of them white robes; and it was said to them, that they should rest yet a little while, till the number of their fellow servants and brethren, who should be killed as they 'had been,' should be fulfilled.

And I saw when he opened the sixth seal, and behold there was a great earthquake; and the sun became black as sackcloth of hair; and the moon became as blood; and the stars fell from heaven upon the earth, as a fig-tree droppeth its untimely figs, being shaken by a mighty wind: and the heavens passed away like a volume, when it is rolled up; and every mountain and island were moved out of their places: and the kings of the earth, and the grandees, and the rich men, and the chief officers, and the powerful men, and every slave, and every free man hid themselves in the caves, and rocks of the mountains:

* Or, Hades; i. e. the invisible world. † Or, retained.

tains: and they said to the mountains, and to the rocks, "Fall upon us, and hide us from the face of him, who sitteth upon the throne, and from the wrath of the Lamb! For the great day of his wrath is come, and who can be able to stand?"

And after these things I saw four Angels stand- ✠
ing at the four corners of the earth, holding the four winds of the earth; that the wind might not blow upon the earth, nor upon the sea, nor upon any tree. And I saw another Angel ascending from the rising of the sun *, having the seal of the living God: And he cried with a great voice to the four Angels, to whom power was given to injure the earth, and the sea; saying, "Injure not the earth, nor the sea, nor the trees, until we have sealed the servants of our God in their foreheads." And I heard the number of those that were sealed; one hundred and forty-four thousand, who were sealed out of every tribe of the children of Israel. Of the tribe of Judah 5 'were' sealed twelve thousand. Of the tribe of Reuben 'were' sealed twelve thousand. Of the tribe of Gad 'were' sealed twelve thousand. Of the tribe of Asher 'were' sealed twelve thousand. Of the tribe of Naphtali 'were' sealed twelve thousand. Of the tribe of Manasseh 'were' sealed twelve thousand. Of the tribe of Simeon 'were' sealed twelve thousand. Of the tribe of Levi 'were' sealed twelve thousand. Of the tribe of Issachar 'were' sealed twelve thousand. Of the tribe of Zebulun 'were' sealed twelve thousand. Of the tribe of Joseph † 'were' sealed twelve thousand. Of the tribe of Benjamin 'were' sealed twelve thousand.

* Or, from the east.

† i. e. of the tribe of Ephraim, the other son of Joseph.

After this I saw, and beheld a great multitude, which no one could number, out of every nation, and tribe, and people, and language, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and crying with a loud voice, saying, "Salvation to our God, who sitteth upon the throne, and to the Lamb!" And all the Angels stood round about the throne, and 'about' the Elders, and the four Living Creatures; and they fell down on their faces before the throne, and worshipped God, saying, "Amen: the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, 'be' to our God for ever, and ever: amen." And one of the Elders answered, saying to me, "As for those, who are clothed with white raiment, who are they, and whence do they come?" And I said to him, "Sir, thou knowest." And he said to me, "These are they, who are come out of much tribulation, and have washed their robes, and made them white in the blood of the Lamb: therefore they are before the throne of God, and perform divine service to him day and night in his temple; and he who sitteth upon the throne, pitcheth his tabernacle upon them. They shall hunger no more, neither shall they thirst any more; nor shall the sun fall upon them, nor any heat: for the Lamb, who is in the midst of the throne, shall feed them, and he shall lead them to fountains of living water; and God shall wipe away every tear from their eyes."

And when he * had opened the seventh seal, there was silence in heaven for about half an hour. And I saw the seven Angels, which stood before God; and seven trumpets were given to them.

* Sc. the Lamb. See above, vi. 1.

them. And another Angel * came and ſtood before the altar, having a golden cenſer, and there was given to him much incenſe, that he might preſent 'it' with the prayers of all the ſaints, upon the golden altar which was before the throne. And the ſmoke of the perfumes went up with the prayers of the ſaints, from the hand of the Angel, before God. And the Angel took the cenſer, and filled it with fire of the altar, and threw it upon the earth: And there were voices, and thunders, and lightnings, and an earthquake.

And the ſeven Angels, who had the ſeven trumpets, prepared themſelves, that they might ſound.

And the firſt Angel ſounded; and there was hail and fire, mingled with blood, and it was caſt down upon the earth; and a third part of the trees was burnt up, and all the green graſs was burnt up.

And the ſecond Angel ſounded; and 'it was' as if a great mountain burning with fire was caſt into the ſea; and a third part of the ſea became blood; and a third part of the creatures which had life in the ſea, died, and a third part of the ſhips were deſtroyed.

And the third Angel ſounded; and there fell from heaven a great ſtar, burning like a torch; and it fell upon a third part of the rivers, and upon the fountains of waters: and the name of the ſtar is called Wormwood, and a third part of the waters became † wormwood; and many men died of the waters, becauſe they were become bitter.

And the fourth Angel ſounded; and the third part of the ſun was ſmitten, and the third part

* Repreſenting the high-prieſt.

† i. e. impregnated with wormwood.

of the moon, and the third part of the ſtars, ſo that the third part of them was darkened, and the day did not appear ' with reſpect to ' a third part, and the night alſo. And I beheld, and heard one of the Angels flying in the midſt of heaven, ſaying with a loud voice, " Woe, woe, woe, to thoſe that dwell upon the earth, for the remaining ſounds of the trumpet of the three Angels, which are yet to ſound!"

✠ And the fifth Angel ſounded; and I ſaw a * ſtar fallen from heaven to the earth, and there was given to him the key of the bottomleſs pit. And he opened the bottomleſs pit, and a ſmoke aſcended from the pit, as the ſmoke of a great furnace; and the ſun and the air were darkened by the ſmoke of the pit. And out of the ſmoke there came locuſts upon the earth; and power was given to them, as the ſcorpions of the earth have power. And it was ſaid to them, that they ſhould not injure the graſs of the earth, nor any green thing, nor any tree; but only the men who had not the ſeal of God in their foreheads.

5 And it was given to them that they ſhould not kill them †, but that they ſhould be tormented five months: And their torment ' was ' like that of a ſcorpion when it ſtriketh a man. And in thoſe days men ſhall ſeek death, and ſhall not find it; and they ſhall deſire to die, and death ſhall flee from them. And the likeneſs of the locuſts ' was ' like horſes prepared for war; and on their heads ' were ' as it were, crowns like gold; and their faces like the faces of men: And they had treſſes like the treſſes of women; and their teeth were like ' the teeth ' of lions. And they had breaſt-plates like breaſt-plates of iron; and the noiſe of their wings ' was ' like the noiſe of chariots, ' and ' many horſes ruſhing to war. And

* i. e. an Angel deſcending like a ſhooting ſtar. See Job xxxviii. 7. † Outright.

And they had tails like ſcorpions, and their ſtings 10
were in their tails; and their power was to hurt
men five months. And they had a king over
them, the angel of the bottomleſs pit, whoſe
name 'is' in the Hebrew language, Abaddon;
and in the Greek he hath the name of Apollyon.
One woe is gone, 'and' behold yet another two
woes beſides it, coming.

And the ſixth Angel ſounded, and I heard a
voice from the four horns of the golden altar
which was before God, ſaying to the ſixth Angel
who had the trumpet, "Looſen the four Angels,
which are bound, by the great river Euphrates."
And the four Angels were looſened, who were 15
prepared for an hour, and a day, and a month,
and a year, that they might kill a third part of
men. And the number of the horſemen was two
myriads of myriads: And I heard the number of
them. And I ſaw the horſes, and thoſe that ſat
upon them thus, in 'their' appearance; having
breaſt-plates of fire, and hyacinth, and brim-
ſtone: And the heads of the horſes 'were' like the
heads of lions, and out of their mouths went fire,
and ſmoke, and brimſtone. With theſe three
things, by the fire, and by the ſmoke, and by
the brimſtone, that went out of their mouths,
they ſlew a third part of men. And their powers
are in their mouths and in their tails; and their
tails 'are' like ſerpents, having heads, and with
them they injure. Yet the remainder of men, 20
who died not by theſe plagues, did not repent of
the works of their hands, that they might not wor-
ſhip demons, and idols of gold, and ſilver, and
braſs, and ſtone, and wood; which can neither
ſee, nor hear, nor walk. And they repented not
of their murders, and their ſorceries; nor their
fornication, nor their thefts.

And I saw another mighty Angel descending from heaven, clothed with a cloud; and a rainbow 'was' about his head, and his face 'was' as the sun, and his feet like pillars of fire. And he had in his hand a little book open, and he put his right foot upon the sea, and the left upon the earth; and he cried with a loud voice, as when a lion roareth: and when he had cried, the seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to have written: and I heard a voice from heaven, saying unto me, "Seal up what the seven thunders have spoken, and write them not."

5 And the Angel, which I saw standing on the sea, and on the earth, lifted up his hand towards heaven, and sware by him, who liveth for ever and ever; who created the heaven, and those things which are in it; and the earth, and the things which are in it; and the sea, and the things which are in it; that Time should be no longer*: but in the days of the voice of the seventh Angel, who was about quickly to sound, the mystery of God, as he had revealed its glad tidings to his servants the prophets, should be fulfilled.

And the voice, which I heard from heaven, spake to me again, and said, "Go take the little book, which is open, out of the hand of the Angel, which standeth upon the sea and upon the earth." And I went to the Angel, and said to him, "Give me the little book." And he said unto me, "Take 'it,' and eat it up; and it shall imbitter thy belly, but in thy mouth it shall

10 be as sweet as honey." And I took the little book out of the hand of the Angel, and eat it up; and in my mouth it was as sweet as honey, but when I had eaten it, my belly was bitter. And he said to me, "Thou must again prophesy to many people, and nations, and tongues, and kings."

And

* Or, that there should be no longer delay.

And there was given to me a reed, like a ✠ 'measuring' rod: And the Angel ſtood, ſaying, "Ariſe, and meaſure the temple of God, and the altar, and thoſe who worſhip at it: and the outer court of the temple throw out, and meaſure it not; for it ſhall be given to the Gentiles, and they ſhall trample upon the holy city forty-two months. And I will give to my two witneſſes 'commiſſion;' and they ſhall propheſy a thouſand two hundred 'and' ſixty days, clothed in ſackcloth. Theſe are the two olive-trees, and the lamps, who ſtand before the God of the earth. And if any one will injure them, fire ſhall come out of their mouth, and devour their enemies: and if any one will injure them, ſo muſt he be put to death. Theſe have power to ſhut heaven, ſo that no rain ſhall be ſhowered down in the days of their prophecy; they have power over the waters, to turn them into blood, and to ſmite the earth, as often as they will, with every plague. And when they ſhall have finiſhed their teſtimony, the ſavage beaſt which aſcendeth out of the abyſs, ſhall make war againſt them, and ſhall conquer them, and kill them. And their corpſes 'ſhall lie' in the ſtreet of the great city, which is ſpiritually called Sodom and Egypt; where alſo our Lord was crucified. And 'perſons' of 'various' people, and tribes, and tongues, and nations, ſhall look on their dead bodies three days and a half, and ſhall not permit their corpſes to be laid in the graves. And they who dwell upon the 10 earth, ſhall rejoice over them, and be glad, and ſhall ſend gifts to each other; becauſe theſe two prophets tormented thoſe, who dwelt upon the earth. And after three days and a half, the Spirit of life from God entered into them, and they ſtood upon their feet: and great fear fell upon thoſe who looked upon them. And they heard a great voice ſaying unto them from heaven,

" Come up hither." And they aſcended up to heaven in a cloud, and their enemies looked on them. And in that hour there was a great earthquake; and a tenth part of the city fell, and ſeven thouſand men were killed by the earthquake; and the reſt were terrified, and gave glory to the God of heaven. The ſecond woe is paſt, ' and ' behold the third woe cometh quickly."

15 And the ſeventh Angel ſounded, and there were great voices in heaven, ſaying, " The kingdoms of the world are become ' the kingdoms ' of our Lord, and of his Chriſt; and he ſhall reign for ever and ever." And the twenty-four Elders that ſate before God on their thrones, fell upon their faces, and worſhipped God, ſaying, " We give thanks unto thee, O Lord God Almighty, who art, and who waſt, and who art to come; becauſe thou haſt taken thy great power, and haſt reigned. And the nations were wroth; and thy wrath came; and the time of the dead, when they ſhould be judged, and a reward ſhould be given to thy ſervants the prophets, and to the ſaints, and to them that fear thy name, ſmall and great; and ' when thou ' ſhouldeſt deſtroy thoſe that deſtroy the earth."

And the temple of God was opened in heaven, and the ark of his covenant appeared in his temple: And there were lightnings, and voices, and thunders, and an earthquake, and great hail.

✠ And there appeared a great ſign in heaven, a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars: And ſhe being pregnant, cried out in travail, and in pangs to be delivered. And there appeared another ſign in heaven: And, behold! a great fiery dragon, having ſeven heads and ten horns, and upon his heads ſeven crowns. And his

his tail drew down a third part of the ſtars of heaven, and caſt them to the earth: and the dragon ſtood before the woman, who was about to bring forth, that when ſhe was delivered, he might devour her child. And ſhe brought forth a maſculine ſon, who was to rule all the nations with a rod of iron: And her child was caught up to God, even to his throne. And the woman fled into the wilderneſs, where ſhe had a place prepared by God, that ſhe might there be nouriſhed one thouſand two hundred 'and' ſixty days.

And there was war in heaven; Michael and his Angels made war againſt the Dragon; and the Dragon made war, and his Angels: nevertheleſs they did not prevail, neither was place found for them any more in heaven. And thus the great Dragon was caſt out; 'even' the old Serpent, called the Devil and Satan, who deceiveth the whole world, was caſt out to the earth; and his Angels were caſt out with him. And I heard a great voice ſaying in heaven, "Now is come the ſalvation, and the power, and the kingdom of our God, and the authority of his Chriſt: becauſe the accuſer of our brethren is caſt out, who accuſed them before our God day and night. And they have overcome him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye who inhabit them. But woe to thoſe that inhabit the earth, and the ſea; for the Devil is come down to you, having great wrath, becauſe he knoweth that he hath but a ſhort time." And when the Dragon ſaw that he was caſt out on the earth, he perſecuted the woman, who had brought forth a male child. And there were given to the woman two wings of a great eagle, that ſhe might fly into the wilderneſs, unto her place: where ſhe is nouriſhed for a time, and times, and

15 half a time, from the face of the ſerpent. And the ſerpent caſt out of his mouth water, like a river, after the woman, that he might cauſe her to be carried away by the ſtream. And the earth aſſiſted the woman; and the earth opened its mouth, and drank up the flood which the dragon caſt out of his mouth. And the dragon was enraged againſt the woman, and went away to make war againſt the remainder of her ſeed, who keep the commandments of God, and retain the teſtimony of JESUS Chriſt.

✠ And I ſtood upon the ſand of the ſea, and ſaw a ſavage beaſt aſcending out of the ſea, having ſeven heads, and ten horns; and upon his horns 'were' ten diadems; and on his heads 'there were' names of blaſphemy. And the beaſt which I ſaw, was like a leopard, and its feet 'were' like thoſe of a bear, and its mouth like the mouth of a lion; and the dragon gave him his power, and his throne, and great authority. And I ſaw one of his heads wounded, as it were to death; and yet its mortal wound was healed. And the whole earth wondered, 'and followed' after the wild beaſt. And they worſhipped the dragon, who gave authority to the wild beaſt; and they worſhipped the wild beaſt, ſaying, "Who 'is' like
5 unto the beaſt? who can war againſt him?" And there was given to it a mouth ſpeaking great things, and blaſphemous: And there was given unto it power to make war forty-two months. And he opened his mouth to utter blaſphemy againſt God; to blaſpheme his name, and his tabernacle, and thoſe that dwell in heaven. And it was given unto him to make war with the ſaints, and to overcome them: and there was given to him power over every tribe, and tongue, and nation.

And all the inhabitants of the earth ſhall worſhip him, whoſe names are not written in the book

book of life of the Lamb who was slain from the foundation of the world. If any one hath an ear, let him hear. If any one lead 'them' into captivity, he shall be led into captivity: If any one slay with the sword, he shall himself be slain with the sword. Here is the patience and faith of the saints.

And I saw another beast ascending out of the earth, and it had two horns, like a lamb; but it spake like a dragon. And it exerciseth all the power of the first beast, in its presence; and it maketh the earth, and those that dwell in it, to worship the first beast, whose deadly wound was healed. And he doeth great miracles, so as to make fire come down from heaven to earth before men: And he deceiveth the inhabitants of the earth by the signs, which it is given him to do before the beast; commanding the inhabitants of the earth to make an image of the beast, that had the wound of the sword, and lived. And it was given to him to give breath to the image of the beast, that the image of the beast might speak, and cause as many as will not worship the image of the beast to be put to death. And he causeth all both small and great, rich and poor, freemen and slaves, to receive the mark on their right-hand, or their foreheads. And that no one should be able to buy or sell, but one who hath the mark, or the name of the beast, or the number of his name. Here is wisdom: Let him who hath understanding, compute the number of the beast; for it is the number of a man, and his number is six hundred and sixty-six.

And I looked, and behold the Lamb was stand- ✠
ing upon mount Sion, and with him one hundred and forty-four thousand, who had the name of his * Father written on their foreheads. And I

* The Lamb's Father: sc. God.

heard a voice out of heaven, as the ſound of many waters, and like the ſcund of great thunders: and I heard the voice of harpers playing upon their harps. And they ſung, as it were, a new ſong before the throne, and before the four Living Creatures, and the Elders: and none could learn the ſong, unleſs the one hundred and forty-four thouſand who are redeemed from the earth. Theſe are they, who have not been polluted with women; for they are virgins *. Theſe are they, who follow the Lamb whitherſoever he goeth. Theſe were redeemed from among men, 'as' the firſt-fruits to God, and to the Lamb. And no deceit was found in their mouth, for they are blameleſs before the throne of God.

And I ſaw another Angel flying through the midſt of heaven, having the everlaſting goſpel to preach to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; ſaying, "Fear God, and give glory to him, for the hour of his judgments is come: and worſhip him, who made heaven, and earth, and ſea, and the fountains of water." And another Angel followed, ſaying, "It is fallen! it is fallen! 'even' Babylon the great city; becauſe it made all the nations drink of the wine of its raging fornication." And a third Angel followed them, ſaying with a loud voice, "If any one worſhip the beaſt, and his image, and receive the mark on his forehead, or on his hand, he alſo ſhall drink of the wine of the indignation of God, which is tempered without mixture † in the cup of his wrath; and he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels and in preſence of the Lamb. And the ſmoke of their torment aſcendeth for ever and ever: and they have no reſt day nor night, who worſhip

* i.e. unpolluted with ſpiritual fornication; ſc. idolatry.

† Of mercy.

worſhip the beaſt and his image, and whoever receive the mark of his name. Here is the patience of the ſaints: here ‘ are ’ thoſe, who keep the commandments of God, and the faith of JESUS."

And I heard a voice from heaven, ſaying to me, " Write; henceforth bleſſed ‘ are ’ the dead that die in the Lord; yea, ſaith the Spirit, that they may reſt from their labours; and their works follow them!"

And I ſaw, and behold a white cloud, and on the cloud one ſitting like the Son of Man, having on his head a golden crown, and in his hand a ſharp ſickle. And another Angel came out of the temple of God, crying with a loud voice to him that ſate upon the cloud, " Put forth thy ſickle, and reap, for the ſeaſon of thy reaping is come, becauſe the harveſt of the earth is ripe." And he that ſate upon the cloud, put forth his ſickle on the earth; and the earth was reaped.

And another Angel came out of the temple that was in heaven; and he had a ſharp ſickle. And another Angel came from the altar, having power over the fire; and he called out with a great cry to him who had the ſharp ſickle, ſaying, " Put forth thy ſharp ſickle, and lop off the cluſters of the vine upon the earth; for its grapes are ripe." And the Angel thruſt out his ſickle upon the earth, and lopped off * the vine of the earth; and he threw ‘ them ’ into the great wine-preſs of the wrath of God. And the wine-preſs ‘ which ſtood ’ out of the city, was trodden, and the blood came out of the wine-preſs even to the bridles of the horſes, at the diſtance of one thouſand ſix hundred furlongs.

And I ſaw another great and wonderful ſign in heaven, ſeven Angels, who had the ſeven laſt plagues; † becauſe in them the wrath of God was to

* The grapes from the vine. † So called.

to be completed. And I saw, as it were, a sea of glass mingled with fire; and those who overcame the beast, and his image, and his mark, 'and' the number of his name, standing by the sea of glass, having the harps of God. And they sung the Song of Moses the servant of God, and the Song of the Lamb, saying, "Great and wonderful are thy works, O Lord God Almighty; righteous and true 'are' thy ways, O king of saints. Who should not fear thee, O Lord, and glorify thy name; for 'thou' only 'art' holy? Surely all nations shall come and worship before thee, because thy righteous judgments are made manifest."

5 And after this I saw; and behold the temple of the tabernacle of the testimony was opened in heaven: and the seven Angels, who had the seven plagues, came out of the temple, clothed with pure and shining linen 'garments,' and were girded about the breasts with golden girdles. And one of the four Living Creatures gave to the seven Angels seven golden vials * full of the wrath of God who liveth for ever and ever. And the temple was full of smoke from the glory of God, and from his power. And no one could enter into the temple, till the seven plagues of the seven Angels were finished.

✠ And I heard a great voice out of the temple, saying to the seven Angels, "Go, and pour out the vials of the wrath of God upon the earth." And the first went forth, and poured out his vial upon the earth; and there was a malignant and grievous ulcer † upon the men, who had the mark of the beast, and 'upon' them who worshipped his image.

And the second Angel poured out his vial upon the sea; and it became blood, like that of a dead man:

* Or, censers. † Broke out.

man: and every living ſoul 'that was' in the ſea died.

And the third Angel poured out his vial upon the rivers, and on the fountains of water; and they became blood. And I heard the Angel of the waters, ſaying, "Righteous art thou, O Lord, who art, and who waſt; and 'thou art' holy, becauſe thou haſt judged theſe: For they have poured forth the blood of ſaints, and prophets, and thou haſt given them blood to drink; for they are worthy." And I heard another from the altar, ſaying, "Yea, O Lord God Almighty, true and righteous 'are' thy judgments."

And the fourth Angel poured forth his vial on the ſun; and power was given to it to ſcorch men with fire. And men were ſcorched with great heat; and they blaſphemed the name of God, who had power over theſe plagues, and repented not, to give glory to him.

And the fifth Angel poured forth his vial upon the throne of the beaſt; and his kingdom was darkened, and they gnawed their tongues for anguiſh, and blaſphemed the God of heaven, for their pains, and their ulcers; and repented not of their works.

And the ſixth Angel poured forth his vial upon the great river Euphrates; and its water was dried up, that a way might be prepared for the kings from the riſing of the ſun. And I ſaw, 'and' out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet, 'there came' forth three unclean ſpirits like frogs: For theſe are the ſpirits of demons working miracles, which go forth to the kings of the earth and of the whole world, to bring them together to the battle of that great day of God the Almighty. "Behold I come, as a thief. Bleſſed 'is' he that watcheth, and keepeth his garments, that he may not walk naked,

naked, ſo that men ſhould ſee his ſhame." And he gathered them together into a place, 'which is' called in the Hebrew language, Armageddon *.

And the ſeventh Angel poured forth his vial into the air; and there came forth a great voice from the temple of heaven, from the throne, ſaying, "It is done." And there were voices, and thunders, and lightnings; and there was a great earthquake, ſuch as there had not been from the time that men were upon the earth; ſuch and ſo great an earthquake. And the great city was divided into three parts, and the cities of the Gentiles fell down. And Babylon the great came into remembrance before God, to give her the cup of the wine of his fierceſt wrath.
20 And every iſland fled away, and the mountains were found no more. And a great hail, † as the weight of a talent, deſcended from heaven upon men: and men blaſphemed God becauſe of the plague of the hail; for the plague of it was very great.

✠ And one of the ſeven Angels, who had the ſeven vials, came and ſpake with me, ſaying to me, "Come, 'and' I will ſhew thee the judgment of the great harlot, that ſitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been drunk with the wine of her whoredom." And he brought me in the Spirit into the wilderneſs: and I ſaw a woman ſitting upon a ſcarlet beaſt, full of blaſphemous names, having ſeven heads and ten horns. And the woman was clothed with purple, and ſcarlet, and adorned

* Or, the mountain of Megiddo; a place remarkable for ſlaughter. See Judg. v. 19. 2 Kings ix. 27. 2 Chron. xxxv. 22. Zech. xii. 11.

† Each ſtone of which was as the weight of a talent.

adorned with gold, and precious ſtones, and pearls; having a golden cup in her hand full of the abominations and pollution of her whoredom. And 'ſhe had' upon her forehead 'her' name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I ſaw the woman drunk with the blood of the ſaints, and with the blood of the martyrs of JESUS. And I wondered, when I ſaw her, with great amazement.

And the Angel ſaid unto me, "Why doſt thou wonder? I will tell thee the myſtery of the woman, and of the beaſt which carrieth her, which hath the ſeven heads and the ten horns. The beaſt which thou ſaweſt, was, and is not; and he will aſcend out of the bottomleſs pit, and go into deſtruction; and the inhabitants of the earth (whoſe names are not written in the book of life from the foundation of the world) ſhall wonder, ſeeing the beaſt, who was, and is not, though he is †. Here 'is' the underſtanding that hath wiſdom. The ſeven heads are ſeven mountains, on which the woman ſitteth. And there are ſeven kings: five are fallen, and one is, 'and' the other is not yet come; and when he cometh, he muſt endure for a little time. And the beaſt that was, and is not, he is the eighth, and is of * the ſeven, but goeth into deſtruction. And the ten horns, which thou ſaweſt, are ten kings, which have not yet received their kingdom, but they ſhall receive authority from the beaſt as kings for one hour. Theſe have one mind, and ſhall deliver their own power and authority to the beaſt. Theſe ſhall make war with the Lamb; and the Lamb ſhall overcome them: for he is Lord of lords, and King of kings; and thoſe that are with him 'are' called, and choſen, and faithful."

And

† i. e. who ſhall quickly be overthrown, though he appears for a while. * i. e. ſpringeth from.

15 And he ſaid unto me, "The waters which thou ſaweſt, on which the harlot ſate, are people, and multitudes, and nations, and tongues. And the ten horns which thou ſaweſt on the beaſt, theſe ſhall hate the harlot, and make her deſolate and naked, and they ſhall eat her fleſh *, and ſhall burn her with fire. For God hath given it into their hearts to execute his ſentence, even to perform one purpoſe; and to give their kingdoms to the beaſt, till the words of God be fulfilled. And the woman, which thou ſaweſt, is the great city, that ruleth over the kings of the earth."

✠ And after this I ſaw an Angel deſcending from heaven, who had great power; and the earth was enlightened with his glory. And he cried with might, 'and' a loud voice, ſaying, "It is fallen! it is fallen! 'even' Babylon the great: and it is become the habitation of demons, and the hold of every unclean ſpirit, and a cage of every unclean and hateful bird: For ſhe hath cauſed all the nations to drink of the wine of her raging whoredom; and the kings of the earth have committed whoredom with her, and the merchants of the earth have been enriched by the abundance of her luxuries."

And I heard another voice from heaven, ſaying, "Come out from her, O my people, that ye may not be partakers with her in her ſins, and
5 that ye may not partake of her plagues; for her ſins have followed up to heaven, and her unrighteous actions are come up in remembrance before God. Give her, as ſhe alſo hath given to you, and recompenſe to her double according to her works: In the cup which ſhe hath mingled, mingle her a double quantity. In proportion to the degree in which ſhe hath made oſtentation of

* For indignation and zeal.

of her glory, and lived in luxury, inflict upon her torment and grief; because she hath said in her heart, "I sit a queen, and I am not a widow, and shall not see sorrow." Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be burnt with fire; for strong 'is' the Lord God who judgeth her. And the kings of the earth, who have committed fornication, and lived in luxury with her, shall mourn over her, and lament for her, when they shall see the smoke of her burning, standing afar off for fear of her torment, 10
saying, "Woe! woe! thou great city, Babylon, the strong city! for in one hour thy judgment is come." And the merchants of the earth shall wail and lament over her, because no one any longer shall buy their wares: the ladings of gold and silver, and every precious stone, and pearls, and fine linen, and purple, and silk, and scarlet, and every odoriferous wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and of iron, and of marble, and cinnamon, and perfume, and myrrh, and incense, and wine, and oil, and fine flour, and wheat, and kine, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits which thy soul desired, are gone from thee, and all delicious and splendid things are departed from thee, and thou shalt never find them any more. The merchants of these 'commodities,' 15
who were enriched by her, shall stand afar off for fear of her torment, weeping and mourning, and saying, "Alas! alas! the great city, that was clothed with fine linen, and purple, and scarlet, and adorned with gold, and precious stones, and pearls! for in one hour all these riches are made desolate." And every pilot, and every one of the ship's company, and the mariners, and all that bestow their labour upon the sea, stood afar

off,

off, and cried, when they saw the smoke of her burning, saying, "What 'city is' like to the great city?" And they cast dust upon their heads, and cried, weeping, and mourning, saying, "Alas! alas! the great city, by whose magnificent expences all that had ships in the sea were enriched! for she is made desolate in one hour."

20 Rejoice over her, O thou heaven, and ye holy apostles, and prophets; for on your account God hath pronounced sentence upon her."

And a strong Angel took a stone, like a great mill-stone, and hurled it into the sea, saying, "Thus shall Babylon the great city be violently hurled away, and never to be found any more. And the sound of harpers, and musicians, and those who sound the flute, and the trumpet, shall no more be heard in thee; and every artificer of every trade, shall no more be found in thee; nor shall the noise of the mill-stone * be heard in thee any more; and the light of a lamp shall no more be seen in thee; and the voice of the bridegroom and the bride shall be heard in thee no more: because thy merchants were grandees of the earth, because all the nations were deceived by thy sorceries; and in her was found the blood of the prophets, and of the saints, even of all those who were slain upon the earth."

✠ And after these things I heard the voice as of a great multitude in heaven, saying, "Hallelujah! salvation, and glory, and honour, and power to the Lord our God; for his judgments 'are' true and righteous; for he hath judged the great harlot, who corrupted the earth with her fornication, and he hath avenged the blood of his servants 'shed' by her hand." And a second time they said, "Hallelujah!" And the smoke of her 'torment' ascendeth for ever and ever. And the twenty-four Elders, and the four Animals

* To prepare bread for the inhabitants.

Animals fell down and worſhipped God, ſitting upon the throne, ſaying, " Amen : hallelujah." And a voice came out from the throne, which ſaid, " Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great." And I heard ' a ſound ' which was as the voice of a great multitude, and as the voice of many waters, and like the voice of mighty thunderings, ſaying, " Hallelujah : for the Lord God, the omnipotent reigneth. We rejoice, and exult, and give glory to him, becauſe the marriage of the Lamb is come, and his wife hath prepared herſelf." And it was given to her that ſhe ſhould be clothed in fine linen, pure and reſplendent ; and the fine linen is the righteous acts of the ſaints. And he ſaid unto me, " Write, happy ' are ' they who are invited to the marriage-ſupper of the Lamb." And he ſaid unto me, " Theſe are the true words of God."

And I fell before his feet to pay homage to him, and he ſaid unto me, " See ' thou do it ' not : I am a fellow-ſervant with thee, and with thy brethren, who keep the teſtimony of JESUS. Pay thine homage to God ; for the ſpirit of prophecy is the teſtimony of JESUS."

And I ſaw heaven opened, and behold, a white horſe ; and he that ſate upon it ' was ' called faithful and true ; and he judgeth and maketh war in righteouſneſs. Whoſe eyes ' are ' as a flame of fire ; and many diadems were upon his head, having a name written which no man knoweth but himſelf : and he was clothed in a garment dipt in blood, and his name is called THE WORD OF GOD. And the armies, which are in heaven, followed him ' riding ' on white horſes, clothed in fine linen, white and clean. And there went out of his mouth a ſharp ſword, that with it he might ſmite the heathen : and he ſhall govern them with a rod of iron ; and he treadeth the wine-preſs of the indignation and wrath of

Almighty God. And he hath upon his garment and his thigh, a name written, KING OF KINGS AND LORD OF LORDS. And I ſaw a ſingle Angel ſtanding in the ſun; and he cried with a loud voice, ſaying to all the birds 'of prey,' which were flying in the midſt of heaven, "Come, and aſſemble yourſelves to the ſupper of the great God: that ye may eat the fleſh of kings, and the fleſh of commanders, and the fleſh of the mighty, and the fleſh of horſes, and thoſe who ſate thereon, and of all freemen and ſlaves, both ſmall and great." And I ſaw the beaſt, and the kings of the earth, and their armies gathered together, to make war with him who ſitteth upon the
20 white horſe, and with his army. And the beaſt was taken captive, and with him the falſe prophet, who had wrought ſigns before him, by which he had deceived thoſe, who received the mark of the beaſt, and thoſe who worſhipped his image. Both of them were caſt alive into the lake of fire, which burned with brimſtone. And the reſt were ſlain with the ſword, that came out of the mouth of him, who ſate on the horſe: and all the birds were ſatiated with their fleſh.

And I ſaw an Angel deſcending from heaven, who had the key of the bottomleſs pit, and a great chain in his hand. And he laid hold on the dragon, that old ſerpent, who is the Devil and Satan, and he bound him for a thouſand years; and he caſt him into the abyſs, and ſhut him 'down,' and ſet a ſeal upon him, that he might not deceive the nations any more, till a thouſand years were accompliſhed; and then he muſt be looſed again for a little time. And I ſaw thrones, and they ſate upon them, and judgment was given to them; and the ſouls of them who had been beheaded for the teſtimony of JESUS, and for the word of God, and who had

had not worſhipped the beaſt, nor his image, and had not received his mark in their foreheads, and upon their hands; and they lived, and reigned with Chriſt a thouſand years: But the 5
reſt of the dead revived not till the thouſand years were accompliſhed; this 'was' the firſt reſurrection. Happy and holy 'is' he, who hath a part in the firſt reſurrection: on ſuch the ſecond death ſhall have no power, but they ſhall be the prieſts of God, and of Chriſt; and they ſhall reign with him a thouſand years.

And when the thouſand years ſhall be accompliſhed, Satan ſhall be looſed from his confinement: and he ſhall go forth to deceive the nations who are in the four corners of the earth, Gog and Magog *, to gather them together in war; whoſe number 'is' like the ſand of the ſea. And they went up over the breadth of the earth, and ſurrounded the camp of the ſaints, and the beloved city: and fire came down from God out of heaven, and devoured them. And the 10
Devil, who had deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet 'were;' and they ſhall be tormented day and night for ages of ages.

And I ſaw a great white throne, and him who ſate thereon, from whoſe face earth and heaven fled away, and there was found no place for them. And I ſaw the dead, ſmall and great, ſtanding before God; and the books were opened: and another book was opened, which is 'the book' of life: and the dead were judged out of the things written in the books, according to their works. And the Sea gave up the dead that were in it; and Death and Hades † gave up the dead that were in them: and they were judged every one

* The Scythians and other northern nations. See Ezek. chap. xxxviii, xxxix.

† i. e. the unſeen, or inviſible world.

one according to their works. And Death and Hades were caſt into the lake of fire: this is the
15 ſecond death. And if any one was not found written in the book of life, he was caſt into the lake of fire.

✠ And I ſaw a new heaven, and a new earth; for the former heaven, and the former earth was paſſed away; and the ſea was no more. And I JOHN ſaw the holy city, the new Jeruſalem deſcending from God out of heaven, prepared like a bride adorned for her huſband. And I heard a great voice out of heaven, ſaying, "Behold the tabernacle of God 'is' with men; and he ſhall pitch his tent among them, and they ſhall be his people, and God himſelf ſhall be among them 'as' their God. And God ſhall wipe away their tears from their eyes; and death ſhall be no more, nor grief, nor crying; nor ſhall there be any more pain: for the former things
5 are paſſed away." And he that ſate upon the throne, ſaid, "Behold, I make all things new." And he ſaid unto me, "Write, for theſe are true and faithful words." And he ſaid unto me, "It is done. I am the Alpha, and the Omega, the beginning, and the end: I will give to him that is athirſt, of the fountain of the water of life freely. The conqueror ſhall inherit all things; and I will be to him a God, and he ſhall be my ſon. But as for the fearful *, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars; their part ſhall be in the lake, which burneth with fire and brimſtone: which is the ſecond death."

And there came to me one of the ſeven Angels, who had the ſeven vials full of the ſeven laſt plagues;

* Such as dare not face the difficulties and dangers attending religion.

plagues; and ſpake with me, ſaying, "Come, and I will ſhew thee the bride, the wife of the Lamb." And he brought me in the ſpirit to a great and high mountain, and he ſhewed me that great city, the holy Jeruſalem, coming down out of heaven from God, having the glory of God; (and its luſtre 'was' like to that of a moſt precious gem, 'even' as a jaſper ſtone, clear as cryſtal:) and having a great and high wall; having 'alſo' twelve gates, and over the gates twelve Angels, and names written upon them, which were 'the names' of the twelve tribes of the ſons * of Iſrael: On the eaſt three gates; on the north three gates; on the ſouth three gates; and on the weſt three gates. And the wall of the city had twelve foundations; and in them the names of the twelve Apoſtles of the Lamb. And he that ſpake with me, had a golden reed that he might meaſure the city, and its gates, and wall. And the city was ſquare, and its length was equal to its breadth: and he meaſured the city with the reed, twelve thouſand furlongs: its length, and its breadth, and its height were equal. And he meaſured its wall, one hundred forty-four cubits according to the meaſure of a man, that is, of the Angel †. And the building of its wall was like jaſper, and the city 'was' of pure gold, like refined glaſs. And the foundations of the walls of the city 'were' adorned with every precious ſtone. The firſt foundation 'was' jaſper; the ſecond, ſapphire; the third, chalcedony; the fourth, emerald; the fifth, ſardonyx: the ſixth, ſardius; the ſeventh, cryſolite; the eighth, beryl; the ninth, topaz; the tenth, chryſoprafus; the eleventh, hyacinth; and the twelfth, amethyſt. And the twelve gates 'were' twelve pearls; each of the gates was of one pearl.

* Or, children of Iſrael. † Who had the meaſuring rod, and took its dimenſions.

And the ſtreet of the city ‘ was ’ pure gold, tranſparent as glaſs. And I ſaw no temple in it, for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the ſun, neither of the moon to ſhine therein; for the glory of the Lord enlightened it, and the Lamb ‘ was ’ the light thereof. And the nations of the ſaved ſhall walk in its light; and the kings of the earth do bring their glory, and their honour
25 into it. And the gates of it ſhall not be ſhut by day: for there ſhall be no night there. And they ſhall bring the glory and honour of the nations into it. And nothing unclean ſhall enter into it, nor ‘ any thing which ’ practiſeth abomination and falſhood; but only thoſe who are written in
† the Lamb's Book of Life. And he ſhewed me the pure river of the water of life, clear as cryſtal, iſſuing out of the throne of God, and of the Lamb. In the midſt of the ſtreet of it *, and on the one ſide and the other of the river, ‘ was ’ the Tree of Life, producing twelve ‘ kinds ’ of fruits, every month producing one ‘ kind of ’ fruit: and the leaves of the tree are for the healing of the nations. And every curſe ſhall ceaſe. And the throne of God and the Lamb, ſhall be in it; and his ſervants ſhall ſerve him. And they ſhall ſee his face; and his name ‘ ſhall be
5 borne ’ upon their foreheads. And there ſhall be no night there; and they have no need of a lamp, nor of the light of the ſun; becauſe the Lord God ſhall enlighten them: and they ſhall reign for ever and ever.

And he ſaid to me, “ Theſe words ‘ are ’ faithful and true. And the Lord God of the holy prophets hath ſent his holy Angel to ſhew his ſervants what muſt quickly be done. Behold I come quickly: Bleſſed ‘ is ’ he who keepeth the words

* That is, of the city.

words of the prophecy of this book." And I John saw, and heard these things: and when I heard, and saw 'them,' I fell down to worship before the feet of the Angel, who shewed these things to me. And he said to me, "See 'thou do it' not: for I am a fellow-servant with thee, and of thy brethren the prophets, and those who keep the words of this book: Worship God."

And he said unto me, "Seal not up the words of the prophecy of this book; for the time is near. Let him that is unjust, be unjust still; and let him that is polluted, be polluted still; and let him that is righteous, be righteous still; and let him that is holy, be holy still. And behold, I come quickly; and my reward 'is' with me: I will recompense to every man according as his works shall be. I am the Alpha, and the Omega; the beginning, and the end; the first, and the last.

Happy 'are' they who do his commandments, that they may have the privilege 'to eat' of the tree of life; and they shall enter by the gates into the city. But without 'are' dogs, and sorcerers, and fornicators, and murderers, and idolators, and every one who loveth and maketh a lie.

I JESUS have sent my messenger to testify these things to you, in the churches. I am the root and the offspring of David; the bright and the morning star. And the Spirit and the bride say, "Come:" and let him that heareth, say, "Come:" and let him that is thirsty, come; and whoever will, let him receive of the waters of life freely.

And I testify to every one that heareth the words of the prophecy of this book, If any man add unto these things, God shall add unto him the plagues which are written in this book:

And

And if any one take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city, and the things which are written in this
20 book. He who teſtifieth theſe things, ſaith, "Surely I come quickly: Amen." Even ſo come Lord JESUS.

May the grace of our Lord JESUS Chriſt 'be' with you all. Amen.

FINIS